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"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love." — CHANNING.

Knight W H
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THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

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A MONTHLY MAGAZINE OF LIBERAL CHRISTIANITY

J. T. SUNDERLAND, Editor

FREDERICK B. MOTT, Associate Editor

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THE UNITARIAN

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VOL. VII. JANUARY, 1892. No. 1.

HAPPY NEW YEAR.

God made our lives to be a song
Sweet as the music of the spheres,
That still their harmonies prolong
For him that rightly hears.

The heavens and the earth do play
Upon us if we be in tune.
Winter shouts hoarse his roundelay,
And tender, sweet, sings June.

But oftentimes the songs are pain,
And discord mars our harmonies.
Our strings are snapped from selfish strain,
And harsh hands break the keys.

But God *meant* music; and we may,
If we will keep ourselves in tune,
Hear the whole year sing roundelay,
December answering June.

God still at his great key-board plays,
Harmonies-right and discords-wrong:
"He that hath ears," and who obeys,
May hear the mystic song.

M. J. SAVAGE.

THE GREAT EXPERIMENT.

A SERMON FOR THE NEW YEAR.

BY REV. WILLIAM H. LYON, ROXBURY, MASS.

"Canst thou by searching find out God? . . . It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"—JOB xi. 7, 8.

"O taste and see that the Lord is good: blessed is the man that trusteth in him."—Ps. xxxiv. 8.

Religion is the feeling we have when we think of the infinite. We stand upon our little boat of a world, and see ourselves surrounded on every side by an ocean, to which there seems to be no bound. We are at the centre of a creation whose circumference cannot be found. We make to ourselves more and more powerful telescopes: we congratulate each other upon them, and we say a great deal in the papers about their wonderful reach. But at the end of that reach there is just the same impenetrable darkness as before. We are no more at the end of things than that first amateur astronomer who looked through his roll of birch-bark.

And, as we float on through the ocean of space, we find ourselves at the mercy of forces that we cannot govern, or hope to govern. The power of the universe is as infinite as its distance. This wind that blows us along through space, so swiftly and yet so noiselessly, how hopelessly out of our control it is! It does not whistle through our trees, it does not even lift the folds of our garments or whirl a particle of dust into the air; and yet it carries this heavy ball of rock and water along as if this itself were only a particle of dust. To say nothing of the great cosmic forces that make the astronomer grow pale merely to think of them, that terrible chaos that riots in the flames of the sun, those inconceivable velocities of the stars,—to say nothing of what is mightiest, think how helpless we are before the forces that play only on the surface of the earth,—here in our own country. Think of the cyclones that come roaring down from above, and the earthquakes that shudder up from beneath. It was only winter before last that we were shown how a great city can be humiliated. The proud metropolis of a mighty land was fettered motionless by mere flakes of snow, as Gulliver was bound with threads. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Infinite in extent and in power, infinite, too, in duration, is that which surrounds us.

How fast the years fly, and how soon the longest life is over! I stood the other day in a woollen mill and saw the long looms at work. I saw the pointed shuttle thrust in

at one end of the web and knocked across to the other in the twinkling of an eye, leaving a wake of thread behind it. "My days," said Job, "are swifter than a weaver's shuttle." We congratulate the man of ninety upon his long life. But to him it seems only yesterday since he was a boy at play. And if we stand in imagination outside all human life, and watch men come and go, how short their lives seem against the background of eternity! It is as when you lie upon your back on the summer grass, and look up to the unfathomable blue, and see the flies darting about. The flies have a happy time as they cross your vision; but, against the infinite heavens, how soon they pass!

These are thoughts that lie around the roots of religion. We see that we are compassed about by infinity, omnipotence, eternity. And no man can realize this without being stirred into that awe which is the beginning of religious feeling.

Religion, then, comes out of our thought of infinity. This is its dignity, and this is its difficulty. The thought of infinity gives dignity to religion. When you came back from your yachting trip or your ocean voyage, you told your friends about the many beautiful things you had seen; but you added that the most beautiful thing of all was that full-rigged ship that passed you one day, with all her sails set, a cloud of white, rising and falling upon the long ocean swell under the clear blue of the sky-dome, and in the unbroken flood of sunshine.

But suppose that the ship had been in a little pond a few rods long, how different she would have seemed! How ridiculous all her fine rigging, and broad sails and flying colors! She needs the unbroken horizon, and the free sky, and the tidal swell, and the dome full of sunlight, to give her dignity.

And how much more to those on board! The charm of the sailor's life is that he feels himself an inhabitant of an infinite world. He looks off the horizon on all sides, as over a cliff into infinity. He looks *up* into infinity. He feels under him the mighty throb of the ocean, which is like the beating of the Almighty's heart. And that delights his soul, and makes him brave and generous.

So it is with our estimate of human life. It is built for infinity,—to live in an infinite world, and to live for infinite ages. A sad spectacle is a human soul, if it is only for this world and this life. It is like the full-rigged ship in the pond. It is sad to look at, and it is sad to look out of. But what gives it dignity is to think of it as just starting on an infinite voyage, hampered here because it has not yet cleared the port, tacking and hauling about, with its ropes as yet in a tangle, and its cargo not yet well stowed, but for all that looking out through the harbor mouth to a sea that shows no coasts where it shall sail on, seeing and learning more and more forever. And to be able to look out, as we sail, into infinite distances above and around, and to see the stars and feel the tidal movements,—that fills the soul, and makes it grow to its widest and best.

But the thought of infinity brings difficulty as well as dignity. Infinity is a thing which we cannot understand. It is out of the question that we should comprehend the working of an infinite mind. I cannot understand how a man can manage a great business, how another can build a ship, or another can erect a cathedral. I look at the plans which the architect has drawn, and I see the lines, but only the lines. The whole I cannot comprehend. There are parts that seem to me wrong; and, if I have not confidence in the architect, I am unwilling to trust myself in his ship or his church. Still less can I understand how the ruler of a great nation can hold so many threads of power and manage them so well.

But, if I cannot understand these things, how much more helpless am I and you and all of us before that mystery of the universe which is so mighty. We cannot even *see* more than a little corner of it, a little circle of this little globe. But the infinite universe, every part of which lives for every other part, how can we hope to comprehend that? Language struggles and gasps in trying even to state the difficulty. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" There are systems of science that pretend to unlock the mysteries of creation. But the greatest scientists are most silent about the ultimate things. There have been theologies that knew all about the Almighty, what he meant: when the world was made, and what he will do when it is all gone. They have jointed together a dozen absurdities and

narrow mistakes, and call them a revelation of the mystery of creation. But the greatest religious geniuses have explained least, though they have believed most. The Bible is largely agnostic. The Psalms and the book of Job are agnostic. Jesus in all his lifetime said less by way of analysis and proof than many a modern half-hour sermon. It is astonishing how much more the man who talks in the prayer-meeting knows about God's ways than Jesus did. It is a wonderful proof of modern progress.

No: the dignity of religion and its difficulty lie side by side. *Unless* we have an infinite God and an infinite outlook, we starve and are cramped; but, *if* we have them, we cannot understand what they mean. An infinite what? Infinite love? How do you know? There are things that look very strange for a loving God to do. If it comes to mere reasoning, there is something to be said for chance, or for two Gods fighting together, or for a hateful God. The mystery is unfathomable. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

A religion of knowledge is simply impossible. Only God can understand God. Only He who made the world can understand the world. The man who is in misfortune or sorrow, and hopes to console himself by understanding just why it happened, is destined to defeat. Some narrow-minded priest may come with his petty scheme of things, and for a moment make him think that it is all explained; but it is only the ignorant who are thus imposed upon. The intelligent man soon sees through the thin veil of alleged argument.

A religion of knowledge is impossible. A true religion must be founded upon experience. "O *taste* and *see* that the Lord is good."

Did you ever think how much of practical life is founded upon experience? How have men found what is good to eat? Simply by eating it. The first men did not go to work with a microscope and set of chemicals and a *post-mortem* examination, and find out what food is fit to supply the elements of the body. They learned just as the young calf learns to eat grass, and leaves the buttercups standing,—either by finding out for himself how bitter the buttercup is, or knowing by an instinct that came out of his ancestors' experiments. He tastes and sees whether it is good, or his family did it before him; and so mankind have learned. Or, if you ascend to the high walks of science, you find it is by experiment that all questions are settled and all discoveries made. Is consumption caused by microbes? said Dr. Koch to himself. I will try an experiment, and see. Is this theory of light true? Try it on the facts of light, and see. What makes that planet act so queerly? "There's an invisible planet," said Leverrier. "We don't believe it," said the world. "It will swim into sight at such a time," said Leverrier: "wait and see."

Now, religion must found itself on this very same basis of experience. "Try it, and see," must always be the answer to doubt.

The old way was to make people believe by authority. When a man wishes to believe, authority very soon satisfies him. But, if he is in the habit of inquiring into the reason of things, he soon finds that the authority needs more proof than the precept. The old way of enforcing Christianity by the appeal to miracles has been largely dropped. Men used to say that miracles prove the truth of Christianity. The answer was, "Who will prove the miracles?" And then the preacher could do nothing but look shocked, or enlighten the sceptic's mind by burning his body. But, if to-day you ask an intelligent and earnest Christian preacher why he believes in Christianity, he will say, "Because it has done the world good, and because it does me good." Ask him why he believes in miracles, and he will answer, "Because I believe in Jesus." The old argument is turned around; and, as the electric light helps us to find the gas-lamps, so the practical power of Christianity helps men to believe in the miracles which once lit up Christianity. The miracles of Jesus have never been in the main foundation of Christianity. The Jews saw everything that Jesus did, but they did not believe in him. The Roman races who *did* believe never saw Jesus nor the apostles, nor any supernatural deeds of theirs. The hold which Christianity has had on men was upon their lives. It fitted into their needs. They tried it, liked it, and kept it. And they will keep it so long as it really helps them. As long as it rebukes a soul in sin, or encourages it to do better, or strengthens

it under sorrow, so long will men cling to it as they cling to planks in the water.

What men need is simply courage to try the experiment. If, instead of trying to reason it all out, we would simply try to live *as if* it were true, we would have the proof in our own hands. We should have the authority of experience, and that is all the authority or proof there is. See that poor fellow shivering on the shore. He has come down to have a swim, but he cannot quite prove to himself that water will hold up a human body. Why, see what flimsy stuff water is, and how heavy human flesh and bones are! "Of course, I shall sink." He knows too much. For, while he doubts and shivers, a spaniel comes jumping down the shore and leaps in. The water holds him up, and he swims around with great delight.

Here is a man with a dissected map. He holds a crooked piece in his hand, and looks at the crooked hole in the map. He has measured all the corners of the piece of wood and put down the figures on a piece of paper, and then he has measured the hole in all its angles and put down these figures side by side with the others. He has a great brain, and he likes to have a reason for everything that he does: so he has spent half a day with his calculations before he has tried to fit the piece into the hole, but it is a very delicate calculation and impossible to do exactly, and he is not sure yet; but his little boy, whose brain is not quite so large and who has never studied the higher mathematics, comes up and takes the piece of wood and lays it over the hole in the map, now this way and now that. Soon it drops in, and there is the United States all complete.

Now, this sounds ridiculous; but, after all, it is no more so than our hesitation before one of the simplest problems of life. Is God really good? We look up the scientific accounts of the world, the doctrine of evolution, the philosophy of history and the like; and, when finally we lie down in the bed of the grave and pull the sods over us, and go to sleep for the last time here, we are about as far off from satisfying our minds as ever. But some bright morning we wake up and say: "I am going to try to-day to live as if everything were all right. I am going to make believe that God loves me, no matter what he seems to do to me. I am going to throw myself upon my trust in the divine goodness, just as I used to jump off the wharf when I was a boy." I do not believe that anybody ever did this who did not find life very different from what it was before he tried it,—who did not find himself buoyed up all day by his trust, and floated over his worries, as he used to be floated over the rocks at the bottom of the river,—who did not find that faith was the one thing needful to make his life fit into the world's life.

I can easily believe that the psalmist had had just one of these buoyant days when he wrote in such a jubilant strain, "O taste and see that the Lord is good." He had had strength of will enough to throw himself on the Lord, to begin with, and after that had found everything easy. And he goes about as joyful as old Archimedes when he had solved the problem of the gold in the crown, crying, "Eureka! I have found it!" To be sure, it did not last very long; for in the very next Psalm he is all down again. Somebody had betrayed him, and the world was dark once more. But two Psalms after he had another happy day; and you hear him singing, "Fret not thyself because of evil-doers, commit thy way unto the Lord." It is comforting to find that the great religious teachers had their alternations of shadow and sunshine, like ourselves. We change like our weather,—now braced, now debilitated, now blustering and cold like March, now weeping like April, and then smiling like May. But through it all runs one never-failing experience, that the belief in the goodness of the Lord justifies itself whenever we will give it the chance, and the Lord is ready to take us into his arms, if we will only jump, and not stand asking questions.

"There's a wideness in God's mercy,
Like the wideness of the sea:
There's a kindness in his justice
Which is more than liberty.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

"If our love were but more simple,
We should take him at his word;
And our lives would all be sunshine
In the sweetness of our Lord."

RECENT EVOLUTION IN THEOLOGY.

The stringent efforts to take theology out of the line of natural development have been always unavailing. At those great points in history where a conservative construction of belief seemed confirmed and established beyond controversy, the concealed fires, by the very act of suppression, caused earthquakes and sudden upheavals. Hildebrand sat on the summit of absolutism; but it was clear before his death that no other pope could command the world. Luther was in the womb of the hierarchy. The more complete the suppression of free belief, and of investigation as the basis of belief, the more complete and sudden the overthrow. The Mathers held New England in the grip of cisatlantic Calvinism,—a theology no whit more exacting in theory than in practice. Calvin ameliorated the rigor of believing, by games and theatrical shows; but Edwards's brilliant imagination was focused on heaven and hell,—a great waste of a true artist. But the century closed with America hopelessly sceptical of the Biblical schedule of salvation. Jefferson, Adams, Madison, Franklin, created the republic without a tinge of intolerance; while Channing and, soon after, Parker led New England into serene ways of abhorring the depravity of teaching total depravity. While Parker is now essentially in nearly all the pulpits of America, Edwards is debarred from the most orthodox.

That the church should be conservative beyond other organizations is natural and useful. The drift of speculation has always been toward valueless excursions among words. Lewes charges that philosophy, with all its love for wisdom, has moved in circles, and made practically no progress since Plato and Aristotle: "The first principles of philosophy are to this day as much a matter of dispute as they were two thousand years ago. The history of philosophy presents the spectacle of thousands of intellects—some the greatest that have made our race illustrious—steadily concentrated on problems believed to be of vital importance, yet producing no other result than a conviction of the extreme facility of error, and the remoteness of any probability that truth can be reached." This is discouraging, both to those who believe in development and those who desire to have part in moral and intellectual progress. Theologians have done us good service, probably, by the intentness of their backward-looking. We must also remember that nothing is ever achieved apart from science. So long as theological science remained at the past limit of thought, there was no valuable progress to be made in creed-thinking. The theory of a creation by an extra-natural and Final Cause being negatived, theology has no foundation. But, if that prehistoric science remains as a cornerstone, the rest of the building must conform to it. Whatever else can be amended, Adam must remain; and so long as Adam remains, the whole creed must be based on and grow out of the fact that "in Adam's fall we sinnèd all." But, if the science of theology yields to a new conception of man and the universe, it will not be difficult to readjust all theology to correspond. When that occurs, theologians will no longer feel morally bound to the backward-looking standard of faith.

The quarrels of the creeds during the first eighteen centuries were contentions of homoousian against homoiousian. The contentions were wholly in the family. Even when Luther destroyed the authority of the pope, he strengthened the power of the Holy Scriptures: it was a man dethroned, a book enthroned. There was a vague sentiment of liberty, almost fanned at times into a clear conviction of moral and intellectual liberty. But one Reformation after another relapsed into a fresh tyranny. It could not be otherwise so long as the fundamental theory remained that the Mosaic record was authentic science, and revealed of God. Theology waited for Darwin. Even Parker laid down no new principles beyond those of universality and toleration. All religions were to him the voice of God, all high souls inspired. Philosophically expressed, Parker was repeated in Emerson. The sum of their philosophy was prophetic. It anticipated the philosophy of evolution in this: that it asserted the unity of God, the universality of the Fatherhood and of inspiration. The divine Life worked in all men; the divine Thought spoke in all men, always under the limitations of individual and national character. In this way, preparation was made in certain quarters for the ready reception of a more aggressive and positive theology. Parker and Emerson

saw by the facts of the inner life what science soon revealed from the facts of the outer world. All true religion must at last harmonize the soul and the universe.

The fundamental positions of evolution are these: (1) There never was, in the accepted sense, a creation. Whatever *is* always was, but undergoing eternal developmental change. (2) Man is the culmination of life-evolution, that on this earth has progressed for hundreds of millions of years, reaching from the simple cell up to the Tertiary mammals, and at last to the Primates, and man at their head, the crown of physical life-unfolding. (3) The mere sentience of lower life gradually rose, with higher organic functioning, to consciousness, or comparative sentience: this in man, and possibly slightly in animals below man, rose to self-consciousness; and, finally, self-consciousness culminated in a consciousness of Being above self. (4) Out of the widening and complex relations involved in consciousness arose the ideas of obligation and responsibility, of remorse and satisfaction, of hope and despair,—in fact, moral purpose and moral character. At these points man became consciously related to the universal Self, and social duty widened out into religion. The germs of social obligation are clearly discoverable in the animal world below us; but nowhere is there a conception of relation to the Self above ourself,—the Father. It is impossible to lay down a purely physical hypothesis of evolution. It is equally, from the outset and inherently, physical and psychical. It has had the effect of lifting psychology into great prominence. The body and the soul can no longer be discussed separately, but only as a single entity. Man is a unit of the Unity.

What does this hypothesis destroy? Plainly, first of all, it is not atheistic or materialistic. It is intensely the most spiritual of all propositions and affirmations. It establishes a Divine Purposiveness running through all the ages of life-uplifting. It demonstrates a moral aim and ethical will, working from the *amœba* up to the children of God. The vision is sublimely beautiful.

> "Step by step since life began,
> We see the steady trend toward man;
> And still the new transcends the old
> In signs and tokens manifold."

With a slight change, we thus make the grand sweep of an earlier rational theology reach back to the time when universal life found our globe its womb. We can easily adapt the words of Paul, and the higher Greek and Oriental conception of Deity, to this later hypothesis; for there is "one God over all, through all, interpenetrating all." It was only for a brief time that evolution rested with physical data, and declined to look beyond material conclusions. That alone absorbed and burdened Darwin and his immediate followers. Almost without exception, the later evolutionists are looking farther. Agnosticism was a temporary halting-place, a mere rest, as was equally the doctrine of the Unknowable. The breaking up of the alliance with the Mosaic cosmogony was like the shifting of an army from the Tennessee to the James: the base was not at once established. But, while the new cosmogony is vital with divinity, it does destroy irretrievably a vast theological structure. Creationism involved a Fall. The Fall involved a Rescue. A Rescue involved an Incarnation. An Incarnation involved a Miraculous Birth. One miracle involved a group of miracles. In fine, alongside of the supremely grand natural was necessitated a super or extra natural,—two processes struggling with each other. God must of necessity belong to the extra-natural, and be alien to the natural. Evolution exalts the natural, fills it with divine purpose, and abolishes the supernatural. Dualism is thus eliminated from Christianity. The mechanism, however, is what men most miss, and what theologians most contend to save. It is the "scheme of salvation," the "plan," the "covenant," whereby a few were to be rescued from the failure of the natural creation. But evolution allows no failure, confesses no thwarted Deity. It sees only an eternal progress.

That such transition from the basis of ancient science to that of modern science should go on without great confusion is not to be expected. It is not surprising to find at the same moment the sternest Calvinistic body agitated over the revisal of their fundamental doctrines, the most exclusive sect yielding the point of apostolic succession and admitting other clergymen to their pulpits, a third debating whether Paul was right in suppressing women from exercising

religious functions equal to men, while the already divided Congregationalists are sorely vexed by heresies as to the future world. The picture in America might be drawn very closely to parallel that so trenchantly drawn by Rev. Dr. Momerie as respects the church in England: "There is not one single doctrine in regard to which the clergy are agreed. Some adopt the expiatory view of the atonement, and believe that Christ's suffering satisfied the justice of God: others look on this theory as no better than a doctrine of devils. Some think the Saviour's connection with the Father unique in kind: others speak of it merely as the incarnation *par excellence*, for they hold that all men are incarnations more or less. As to the Trinity, some adopt the formula 'three persons in One God'; a few interpret person according to its original meaning of character. As to miracles, some acknowledge an indefinite number, some restrict themselves to those mentioned in the Bible, while some subscribe to the dictum of Prof. Jowett,—'Men will in time give up miracles as they have already given up witchcraft.' With reference to prayer, some assert we may ask for health, wealth, or fine weather; others relegate prayer entirely to the spiritual sphere, and maintain that the only gifts we can receive in answer are faith, hope, grace." His picture is similar as regards the sacraments, the eucharist, and baptism. The division concerning future punishment is as wide as in this country; and, "as to the Bible, some believe that it was written by God, others that its teachings are often degraded, and that much that it says about the Deity is utterly false and pernicious."

It became an irreversible necessity that, if the evolution hypothesis be allowed,—and allowed it is in some degree even among the most orthodox,—with the Mosaic cosmogony must go the authoritative power of the Hebrew and Greek Scriptures. In one or another set of terms, the whole of Genesis was disposed of at least thirty years ago by leading theologians. Prof. Hitchcock of Union Theological Seminary taught in 1858 that the story of the creation was but a picture, and not a fact. He was the godfather of Prof. Briggs, who now astounds the sedate believers in Adam by asserting that the Bible is but our standard co-ordinated by reason. In fact, the inaugural of this professor is admirable Darwinism. The first to discard the absolutism of the Book were the Unitarians; but not far behind them are following all the sects of Christendom. A rational criticism has found footing in the English and Catholic churches as well. Two years ago I said, "The pope will place himself ultimately at the head of socialism, and lead the *Tiers Etat* to victory." His recent Encyclical does that. He will, inside of ten years, also place himself in the van of the New Theology. I do not venture on prophecy farther than to indicate the trend of present events. The Catholic Church can do this all the more easily as it has never given the Bible supreme authority. Involved, therefore, in recent theological evolution is essential rationalism, in the place of authority. The Bible will retain its position as the finest early evolution of religious life and hope. Jesus will not lose, but reduplicate, power over the freed human mind.

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JOHN STUART MILL.

Readers of Mr. Stuart Mill's remarkable Autobiography will remember that there were two formative crises or experiences in his life. It was during his early association with the *Westminster Review* that Mr. Mill went through a remarkable transformation, important in its immediate effects, and perhaps still more important in its ultimate issues. The strain of constant work at last told upon him. He was evidently broken down in nervous power, and there set in a tide of profound melancholy which threatened utterly to overwhelm him. After embracing Benthamism and joining in the starting of the *Westminster Review*, he gained an object in life,—he determined to become a reformer. All went well for a time. The young reformers made noise enough; and the dragons whom they smote roared loudly, and endeavored with sufficient madness to crush the bold aggressors. Mill was now twenty years old,—an old age for one who read Greek at three and studied Plato and Aristotle at seven. A sudden thought occurred to him; and that when he was in a mood which he describes as a dull state of nerves, when what is pleasing at other times becomes insipid and indifferent,—the state

in which he supposes converts to Methodism are when smitten by the first "conviction of sin." In this frame of mind, it occurred to him to ask himself, "Suppose that all of your objects in life were realized, that all the changes in institutions and opinions which you are looking forward to could be completely effected at this very instant: would this be a great joy and happiness to you?" To this his heart answered, No! and life became a blank, his spirit sank within him, all the fair edifice of thought and hope and high purpose which had been erected at such cost and care vanished like a dream. He became persuaded that his love of mankind and creed of excellence for its own sake had worn itself out. Time brought no alleviation to the sadness. He says that the lines of Coleridge expressed exactly his condition,—

"A grief without a pang, void, dark, and drear,
A dreary, stifled, unimpassioned grief,
Which finds no natural outlet or relief
In word, or sigh, or tear."

He adds: "I sought no comfort by speaking to others of what I felt. If I had loved any one sufficiently to make confiding my griefs a necessity, I should not have been in the condition I was."

Here lay the secret. Confidences and sympathies were unknown to him; and he had not reached a point where the spiritual life suddenly welled up and demanded such outlets. His father was the last man to whom he would have appealed. It was his firm conviction that James Mill had no knowledge of such a mental state as his son was suffering from. The education he had given him had no outlook for such a crisis as this; and so alone and without a ray of light the young man bore his bitter misery. It is strange that he did not now question the wisdom of the teaching which, resulting in this condition, had yet no healing for its own ill. Indeed, the teacher seemed absolutely unconscious that such a thing could be. True, he began to doubt some of the applications of his father's principles, but it was only to take refuge in the opinion that he had been too strictly trained in the analytic habit. His doubt did not compel him to seek a sphere of human sympathy and action altogether neglected by the school in which he had grown up to manhood. In fact, his life was now a life without an ideal; and, awaking to a sense of certain ignored and forgotten powers within him, he found that they met with no response to their cry, but he was alone in the wilderness, with no answer but the echo of his own wretchedness. He fancied his case peculiar. So far from being peculiar, it was inevitable. Some day we shall know and calculate the laws of the life and growth of the spirit as familiarly as those of the life and growth of the body; but even now we may learn from Stuart Mill's experience that every heart which goes on life's pilgrimage in earnest must cross its Valley of the Shadow, and fight its Apollyon there.

And what rescued him from the abyss? "I was reading, accidentally, Marmontel's 'Mémoires,' and came to the passage which relates to his father's death, and the distressed position of the family, and the sudden inspiration by which he, then a mere boy, felt, and made them feel, that he could be everything to them,—would supply the place of all that they had lost. A vivid conception of the scene and its feelings came over me, and I was moved to tears. From this moment my burden grew lighter. The oppression of the thought that all feeling was dead within me was gone. I was no longer hopeless: I was not a stock or a stone. I had still, it seemed, some of the material out of which all worthy character and all capacity for happiness are made."

Never will I call Marmontel a twaddler again! Is it not a lesson for us all that such a man should be the angel of God sent to call such a man from the depths of despair, and to save the world from what would have been lost in Stuart Mill's suicide? This over-taught young man,—dying of "utility," shall I say? or dying of dried-up springs of affections, shall I not rather say?—ready to take his own life if the agony lasts one year, is saved for life and the world by one manly, devout, loyal bit of sentiment, which had been put on paper by Marmontel. Who dares defame sentiment hereafter?

The permanent result of this experience was threefold. First, a grave moral alarm at the dangerously undermining capacities of his own power of moral analysis, which promised to unravel all those moral webs of painful and pleasurable associations with injurious and useful actions, respectively, which his father had so laboriously woven

for him during his childhood and youth. Second, that it is most desirable to cultivate the feelings, the passive susceptibilities, as well as the reasoning and active powers, if the utilitarian life is to be made enjoyable. And this realization of the importance of the culture of the inner life resulted in a new breath of sympathy with writers like Coleridge and Wordsworth, whose fundamental modes of thought and faith Mr. Mill entirely rejected, but for whose modes of sentiment, after this period of his life, he somehow managed to make room. And this gave a new largeness of tone to his writings; and it also gave him a real superiority in all matters of taste to the utilitarian sect to which he belonged. These were results which enormously evidence the scope of his influence, and changed him from the expositor of a single school of psychology into the thoughtful critic of many different schools. The third, and perhaps most fundamental, effect of the crucial experience was the formation of a new theory of life. Happiness was still with him the true measure of human good, the test of rules of conduct, the proper end of life, and the one thing that makes life worth having. But, nevertheless, he now discovered that there is this peculiarity about it,— that it cannot be obtained by driving directly at it: you must aim at something else, and then you may get happiness in the rebound. The best strategy is a kind of flank march,— to aim at something else, at some ideal end, not consciously as a means to happiness, but as an end in itself. So, he held, you may have a better chance of securing happiness by the way than you can by any direct pursuit of it.

But, surely, it is a very curious comment on the utilitarian principle to discover that the one absolute end, according to the utilitarian theory, of human existence, will not bear being made the direct and acknowledged end, but can only be successfully obtained, if at all, as the reward of aiming at something else which is not the true end of life, but utterly subordinate to it. Is not this a paradox which should suggest to utilitarians the deepest possible suspicion of the truth of the fundamental idea of their philosophy? That the true end of life should always be in the position of the old gentleman's macaroons, which he hid about among his papers and books, because, he said, he enjoyed them so much the more when he came upon them unawares than he did if he went to the cupboard avowedly for them, is surely a very odd compliment to the true end of life. The old gentleman in question did not regard the macaroons as the true end of life; and, as a rule, unquestionably what we do regard as the true end of life will bear contemplating and working for as such, while only the secondary and incidental ends are the better for being taken in by side glimpses, in the way which Mr. Mill seems to regard as the best mode of mastering the main end. If happiness is the true standard and end of life, why should it fall into the hands of those only who do not seek it? Surely, if it is not safe to pursue it directly, it can only be because it is not the proper end and aim of life, because, while it may be and is the natural reward of the pursuit of better ends, it is not itself the chief end. Nothing, surely, could well be more improbable than that the one standard and best fruit of human action ought to be carefully wrapped up in the folds of inferior ends, so that you come upon it by accident, if you are to taste it properly at all. The very fact that pleasures are so much more enjoyable when they are not made the ultimate aims of life seems to me to be something very like proof that they are not the ultimate aims of life, but the incidental refreshments which help us to obtain them. And yet, now that I have uttered this criticism, I cannot help feeling, after all, that, if the highest of happiness lies in virtue and in kindness and in disinterestedness, then the difference between utilitarians and the opposite school of moralists may be a difference chiefly in words.

In the adoption of this theory and in the associations which afterward led to his marriage, we find the two incidents of his life which, more than aught else, gave him a fixed purpose and inspired all his subsequent work in the world. Biography has never related a more beautiful example of perfect union than that of Mr. Mill and Mrs. Taylor. Their tastes blended, their views of life were one, their ambition turned toward a common object. Indeed, if much that he says of his wife is not to be put down to the romance of affection, it is to her that he owes the inspiration of his best

works. She became to him the supreme object of regard; and it is clear that the instincts of worship and religion which he undoubtedly possessed found some object of adoration in the noble woman who was honored to bear his name.

She was of beautiful person and highly cultivated mind, able to pour forth the treasures of her nature in admirable words. Those who knew her in the common intercourse of society recognized her as a wit and a woman of peculiar distinction. She possessed a warm and kindly soul, which was stirred to its depths by feelings of liberty and humanity. She was remarkably clear, accurate, and swift in her power of intuition; and to all her mental characteristics she added the charm which arises from a poetic and glowing temperament. Her presence in her husband's life was like the song of the lark as he rises in the morning, and floods with a melody pure as the dewdrop falling from his wing the clear air from which the shadows of the night have only just withdrawn. There is something ethereal and spiritual in the tone which animates Mr. Mill's words as he speaks of his wife; while at the same time the union of the thoughtful and the practical which was found in her nature served to direct her husband's speculations toward the immediate over the actual. The history of letters scarcely furnishes another example of so complete a blending of tastes, objects, and pursuits, and at the same time of the frank confession on the man's part of the vast obligation under which he rested to his wife.

With the friendship of Mrs. Taylor, the formative influence which combined to make John Stuart Mill what he was may be said to have ceased. Up to thirty years of age we may consider him as engaged in forming his opinions and gaining material for the work of life. At first, the strict mental discipline of his father's study; then the influence of Bentham, and the school which gathered round James Mill; next, the personal experiences through which he passed away from Benthamism and philosophical Radicalism into a somewhat wider aspect of life and a more generous estimate of man and society; and, finally, the inspiration derived from his wife,— all these phases of his history produced their natural effect, and made him to be, perhaps, the foremost Englishman of his time in the region of speculative philosophy.

It remains for me to speak of Mr. Mill as an author and as a man.

The works of Mr. Mill cannot fail to be forever prominent in English literature. Some of them have made abiding contributions to political science, and others have helped to redeem English literature from the reproach of barrenness in pure philosophy flung at us by critics so diverse as Taine, Renan, Heine, and Hegel. As a logician, he marks, and will continue to mark, an era in English and in European thought. The effect produced by his "System of Logic" during the present generation in completing the revival of a true system of logic study, which was begun by Whately, can never be overrated. Quite apart from any question as to the truth of the doctrines set forth by Mr. Mill, it cannot be doubted that his is by far the greatest book in the English language on that subject. The point on which he seems most disposed to base the worth of his book is its endeavor to combat the philosophy of intuition as to the real value of mathematical and physical truths, and the true character of necessary truths; but it is probable that, by the majority of readers, the "Logic" is chiefly prized for its masterly discussion of the scientific forms of physical research. It has given to Logic a wider reach, and saved it from the charge of mere trifling with names and figures, without any faithful dealings with the facts and laws of nature.

In his "Political Economy," now become classical, he aimed at nothing less than to become to the nineteenth century what Adam Smith had been to the eighteenth; nor did he fall short of his high endeavor. This book, being written by a philosopher, rivalled the philosophic work of Adam Smith in grasp of principles; while it has itself had no rival, and hardly a second, among more modern works in comprehensiveness of view and in insight into the limits of the science with reference to the more commanding doctrine of general "sociology." Compared with it, Ricardo's work is an *aperçu*, and Smith's a desultory sketch. It has colored the writings of continental economists, such as Laveleye, Lavergne, and Roscher. It has affected legislation at home and

abroad; and perhaps there is no English book—excepting Adam Smith's "Wealth of Nations"—which has so rapidly acquired a truly European reputation. None, certainly, of our day has so directly influenced legislation here, on the continent, and in our colonies.

The famous "Essay on Liberty" is considered by several competent judges to be Mr. Mill's greatest work; and it is certainly an essay which can be ranked only with the very noblest monuments of English style and thought, and practical sagacity. Its cardinal theme is that perfect freedom and the freest possible discussion is the only guarantee of truth for that large majority of mankind who must ever receive at second hand the most numerous and the most important facts and doctrines which they believe; that, in a word, liberty is more necessary for truth than it is for error.

Through these and his other works Mr. Mill's thoughts and principles have entered into the very life of our time. They have become part of its mental food. In philosophy, in politics, in economic science, and even in literary criticism, he saw his views reflected in the minds of many of the most eminent of his contemporaries, or, what he valued far more, forming the starting point or the stimulus of independent thought. The writings of Herbert Spencer, of Bain, and of the late Mr. Grote, bear evident traces of his influence; and some of the ablest of his antagonists in politics and in philosophy had learned in discipleship the skill which they showed in opposition, and did not cease to be disciples even in becoming antagonists. It is not going too far to say that his "Logic" and his "Political Economy" have been the two great disciplinary works of the age. They have trained the more serious and accomplished minds of the present generation to great and productive thinking. When on incidental points he has been, or has seemed to be, vanquished in controversy, it has usually been by men whom he has taught to think and argue. The decision of the future may be adverse to many of the opinions which Mr. Mill held in philosophy and sociology, and the school of morals to which he belonged may be destined to give place to one which shall have for its foundation something deeper than utility (and there are signs of a reaction in this direction),—all this may be, yet it remains that seldom was there a man who so ably or so conscientiously advocated and defended the convictions at which he had arrived. A man of such independent character and such wonderful powers could not but differ on important subjects from many of his fellow-countrymen, and could not but make for himself many enemies; but high moral character and true nobility of soul were his beyond a doubt, and in a very large degree; and ardor for improvement and the "enthusiasm of humanity" were strong within his breast. He possessed a moral intensity which is rare, and a guiding and moulding influence which is granted only to genius and excellence.

And this brings me to Mr. Mill as a man. As is often the case with men of the highest order and character, Mr. Mill was always something greater and better than the best of his books, or even than all of them put together. In special departments of the various pursuits to which he devoted himself he had superiors. Mr. Spencer and Mr. Bain, among men of his own or of allied schools of philosophy, may have developed particular topics of speculation more minutely and profoundly than he. The erudition of Sir William Hamilton and Dean Mansel was larger than his. In political economy he had disciples who at least were rivals. But what the best of them were on one subject he was on many. It was Mr. Mill's distinction to combine with the habits and attainments of an exact and severe thinker in the most difficult subjects of research and speculation a most varied literary and scientific training. His acquaintance with the physical and mathematical sciences was sufficient to enable him to appreciate and to illustrate their methods and results. He was an accomplished and, to his latest days, an observant naturalist. Contributions to botany were among his earliest intellectual successes, and the record of them is preserved in the nomenclature of science. His name has been given to plants first discovered by him. The masterpieces of ancient and modern literature, of Greece and Rome, of France and England, were familiar to him; and his style, though always subdued and chastened by a severe taste and by a resolute subordination of ornament and illustration to the business of exposition and

argument, bears, to the observant and competent student, clear traces of the imaginative sources from which it was fed. Mr. Mill was passionately fond of music, of which he was an admirable critic, and for his own enjoyment, and by way of improvisation, a composer. Besides the great works of his own and of other times, he carefully kept himself, by an extensive course of newspaper and magazine literature, acquainted with the current literature and topics of the day, in order that he might speak, so to say, the language and address himself intelligently to the ideas of his time. A man so open on many sides to truth, so variously cultivated, so little hindered by those special incapacities and distastes which often mar great qualities, is of rare occurrence. In this versatility of faculty, and in the conscientious cultivation of his natural gifts, Mr. Mill was almost unique among his contemporaries.

The moral nature of the man was attractive and winning. A character more simply and transparently sincere, more happily blending gentleness and firmness, an almost timid sensitiveness with a keen and quick courage where a good cause had to be defended or a wrong one to be assailed, has seldom been known. He was courageous in the highest degree. His soul burned with indignation at wrong done to the lone, the poor, and the helpless. There was a kind of chivalry in the way in which he espoused the cause of women in their subjection to men. In modern writers Mr. Mill stands among the first for fearless moral courage in declaring what he believed to be the truth. There is no trace in the whole of his writings that he ever once asked himself, before publishing any opinion, whether that opinion was popular or unpopular. He believed it to be true, and that was sufficient reason for him to express it. He has left behind him to an age not too great in courage of any kind, no more precious lesson than the sacred duty of uttering truth, whether men will hear or not. No greater mistake was ever committed than that of regarding him as a hard and cold thinker. He was tremulously sensitive to all that is most delicate and beautiful in art, in literature, and in life. He was cold only in submitting to reason the things of the reason, and hard in nothing but in the resolute courage with which he assailed injustice and stood for what he deemed right. A nature at once so delicate and firm, so pure and keen, so disinterested for all self-regarding objects, and so passionate for truth and justice, is rarely found even in ages stronger and simpler than ours. A keen liberal, yet almost an ascetic; a calm reasoner, and yet an ardent man of action; almost as much an eclectic in philosophy as Cousin, yet with none of the vagueness and mistiness attaching to eclecticism,—he will forever stand out as a singular and noble figure in English history.

S. Fletcher Williams.

Scarborough, Eng.

KEEPING COMPANY WITH SANE AND SOUND PEOPLE.

After ten years of wide observation of the younger side of American society in thirty American States, East, West, and South, I was never so confident as to-day that our present social condition is a transition to something broader, wiser, more humane, more radically Christian than we have yet seen. And, as the great architects of Venice are said to have ransacked Southern Europe, and amid the ruins of old cities and demolished temples gathered the materials to build, in the marshes and ooze of the lagoons, the "glorious city of the sea," even yet the wonder of the world, so everywhere around me I hear the mighty stir of our new American life, building the coming social order in which the sons and daughters of America may safely abide, making the land of Washington and Lincoln the object-lesson of the modern world.

My faith and hope are largely founded on what I everywhere see the best people of the country doing for their children in the way of training them in the great art of "keeping company with sane and sound people." Our real first people have long since well gotten over the notion that the aim of parental ambition should be to land their boys and girls inside the golden circle of the social Four Hundred, or in any special way to rely on superior opportunities for their success. While they are even prodigal in furnishing the opportunities of the best training, they understand that the emphasis in all education, sacred or secular, must be to develop the power of discrimination in selecting associates.

The Young Men's Christian Union of Boston is a perfect illustration of what is going on in a thousand ways, all over the country, in the better sort of families, schools, churches, and in the real first society of every community. Here is a great institution, built and supported by the free gifts of many good friends, a people's club-house, school, lecture bureau, gymnasium, church, library, where five thousand young men for a dollar a year can have more valuable things than the richest man in Boston could buy for his boys fifty years ago. And the whole pressure of the Union is on just this point,—to throw an arm around the boy coming from home to the great city, without compulsion, but by the powerful influence of this combination of forces, at once to save him from being demoralized by the army of cranks and dehumanized by the legion of devils amid which his daily lot is cast. So he is being trained in the central virtue of American citizenship, out of the whole world to choose for his own personal associates the wisest and best, to bear himself like a sensible and solid man in his business, to build his home aright, and to elect for his rulers only those whose statesmanship consists in being more intelligent, righteous, and effective men than their neighbors.

An essential condition of mental health is the keeping company with people of healthy minds. I walked behind two young laboring men, Joe and Jim, on their way home to dinner. Jim tore along like a steam-engine, and Joe hung back. "I say, Joe," shouted Jim, "what makes you walk so slow?" "Well," drawled Joe, "I s'pose I do walk slow. And this is the reason. When I come to town first, I boarded with another boy, and we used to walk together. Now, Jim, that other boy walked slow; and I s'pose that's the reason I walk slow."

That's the misery of half the folly, mental crookedness, and semi-insanity in the world. The thoughtless mother begins by tossing the baby over to a Negro field-hand or a European peasant girl, and then wonders that her boy comes up a little sensual savage, or her girl is found, at sixteen, with a whole series of dark closets in her mind, stuffed with whims, silly superstitions, and degrading jealousies, if nothing worse. Under that absurd apology for parental neglect,—"keeping the child out of school to develop naturally,"—the boys and girls of multitudes of well-to-do-people are left to run like wild things, taking on the mental perversities and boorish habits of every style of people. When the parent wakes up to the disagreeable conclusion that he has a set of young Bohemians in his new palace, who take to vulgar, cranky, sensational people, and are bored by good society, the mischief is usually done.

How many parents seriously and wisely try to direct their children in the choice of fit mental associates? Of course, everybody who is anybody must associate chiefly with his mental inferiors, often with people vexed with mental infirmities. This is God's way of educating the race,—setting the mentally strong, not only to teach, but to bear, and bear with the burden of the mental feebleness and perversity of the weak. All this can be done, provided this youth has around and ahead of him a group of superior friends, or even one really superior friend, who mentally walks fast, goes before him, inspiring, informing, ever alluring to new uplands of truth, never permitting him to abide in self-conceit or slumber in the soft places of superficial thought and half-knowledge.

The true history of every sensible and growing mind turns on the happy choice of the upper strata of friends. And, perhaps, oftenest, these friends are not chosen by ourselves, but sent from heaven by the good Providence that follows the humblest human creature, offering it at critical points the "angel strengthening him." I have no doubt that a special divine Providence does, in this way, offer to every soul a succession of leaders, who, if followed, would guide it in the ascending ways of wisdom. But the tragedy of childhood and youth is the neglect of parents and teachers to awaken and keep alive the desire for superior associates, to train the eye to be always on the lookout for the one sent by the Lord to be the "guide, philosopher, and friend." For that is about all we can do with our children,—send them forth prepared to choose wisely that group of dearest and best on whom their success in life so greatly depends.

The wisest of us need to be constantly breaking out from the associations of family, social clique, business relations, political

party, and church, to avoid the habit of thinking in ruts and taking on the attractive mental weaknesses of the people with whom we live. I found myself, after three months in England, unconsciously using a new vocabulary of common expletives,—"dear me," "you know," and so on. So we all get to using the vocabulary of our set without thinking of the terrible meaning of the words we fling about like sharp knives. Most of the religious bigotry of which we complain is a mental habit, sometimes a mere verbal weakness, of a promiscuous use of theological terms. Our intense reform movements abound in this bad habit of looking askance at and saying outrageous things of the best people, as a matter of course. The narrow High Churchman falls into a mental habit of looking at dissent as heresy; and a little priest, in the painful conceit of his sect, denies to Luther, Wesley, and Channing even the formal grace of a professional name. The earnest and noble woman, half beside herself with the longing for some opportunity she regards a natural right, forgets that the world is held together by the great body of sober, devoted, hard-working women she denounces as cowards and pities as slaves. One of the most serious evils of American society is this loss of mental poise and sanity by so many of our most hopeful youth, switched off from the great highway of just and sober thinking upon the side-track of a fruitless theory, or set chasing some showy ideal that, like a jack-o'-lantern, leaves its disciple mired in a slough of mental despond. Unless we have care, the teaching fraternity in our higher schools will gradually be changed from the all-round, reliable man the old-time professor so often was to the modern expert,—too often a little man flying a high kite in his favorite corner of the vast world of science, the last man to guide the student into mental sanity or the wholeness that makes the holy man.

Everybody understands that the best way to go to the evil one in youth is to make friends of evil-doers. The parent who lets his own soul and life run to waste, so that neither father nor mother are fit companions for their children, or permits any interest, secular or sacred, to estrange him from the most confidential friendship with them, need not be surprised to find the boys and girls picking up the most pestilent associates,—the boys haunting some vile place like the old village shoemaker's shop or the city club or saloon, the girls educated in the "school of scandal" which any group of selfish and frivolous women becomes.

I leave the burden of insisting on the duty of "training up the child in the way he should go," where it is already so faithfully enforced. But I am every year more impressed with the moral and spiritual dangers that, like black, flitting shadows, dog the steps of our earnest, gifted, and ambitious youth.

Everybody now enforces on the young man the tremendous obligation of being in some new and peculiar sense a truth-seeker. But truth—even what we already have of it—is the outcome of all human investigation and experience; and how is this boy, without experience in life, at the beginning of his real culture and discipline, to put himself forward as the critic of humanity and the virtual leader of the race? Of course, he must do the best he can with the faculty, discipline, and opportunity of the present, and honestly abide by his own conclusion. But the one point where so many of the investigators fail is in leaving out themselves as subjects of investigation. It is so easy to assume a competence, even verging on infallibility, in this business of investigating the universe. Before a young preacher concludes that Jesus "lost his head," it may be profitable for him to inquire whether he himself has ever gotten a head on his own shoulders that qualifies him to measure that matchless mind. Any process of investigation that breeds personal conceit, that weakens reverence for the central sanctities of life, and does not make the student more deliberate, catholic, conservative, and ever a more careful student of himself and his own ability for such high service, leads away from real success.

Even more fatal is the headlong zeal which drives so many well-meaning people into extraordinary works of charity, apostleship of radical reform, and the whole round of philanthropic service that brings the worker into personal companionship with the lower strata of mankind.

Everybody is bound to any sacrifice of the outward things of life and personal comfort for the lifting up of the perishing classes.

But nobody has a moral right to seek or stay in a position where his own moral and spiritual soundness will be essentially damaged by the contact with the sin, sorrow, or suffering below him. For, when it comes to that, the best service I can render to the world is to be the wisest and best person I can become in every relation of life, and let my life do its work among men. Of course, the pursuit of truth and the service of my kind is the school of my manhood. But, if I find myself out of my depth, and feel unable to go on without peril, my work in that direction stops. God does not require of me to cripple my own power of doing good or lose my own soul in his work. And some of us think that the Infinite Love and Wisdom will not be balked of its intention to save all mankind, even if you and I respectfully decline to make ourselves bigots, fanatics, lunatics, unhappy object-lessons of the lack of the Christian graces, in our zeal for the glory of God.

But how shall boy, girl, woman, or man, find the elect friend who will go before, bearing the light of the higher life and strengthening the hands for raising up, while "lifting up the eyes unto the hills"? Just here comes in the practical Providence that works, not by special interposition so much as through the deepest and divinest law of our being. For we may know, if we do not, that, just in proportion as we faithfully use the opportunities and rightly value the friends we now have, the new helper comes at the right time, and the old one passes on to his own work when his mission with us is ended. So every earnest and honest soul, wise or simple, humble or noble, moves onward and upward through a succession of those sent for his salvation, every year privileged to keep company with somebody more mentally sane and morally sound than before. And all the time, for greatest and least, for wise and foolish, for saint and sinner alike, abides, like a great mount of refuge in the centre of life, the Saviour of men.

"One there is above all others
Well deserves the name of Friend,"—

the Infinite Wisdom and Love bending down to man from all the eternities; seeking and saving by his Christ; uplifting by his Holy Spirit, that "true light that lighteth every man that cometh into the world."

A. D. Mayo.

"TOYNBEE HALLS" FOR BOSTON.

Says the Boston *Commonwealth*: "The arrangements made for 'Andover House' are so far advanced that the committee are engaged in inquiries for the selection of a proper house as a home. It is proposed to establish a settlement, not far from the Berkeley Temple or in the neighborhood of Berkeley Street, where a number of gentlemen, personally interested in social reform and in the elevation and the helping of the people in trouble or need, may live together. The expenses of this institution for the present have been provided for by Andover graduates and their friends; and, therefore, it takes the fit name of 'Andover House.'

"Best of all, an efficient head has volunteered to take charge of the enterprise,—Mr. Woods, lately a resident in Toynbee Hall in London, and the author of 'English Social Movements,' soon to be published by the Scribners. Several Andover graduates and their friends have engaged rooms in the house, which will therefore start on its business with a staff at least partly full.

"When established there, the business of these gentlemen is to stay, as the ladies of the 'University Settlement' stay in Rivington Street, New York. For those who sympathize with them there will be a course of lectures, probably at twelve every Monday, on subjects in 'Social Science,' tending toward 'a successful application of the principles and interests of social Christianity.'

"The upper floors will be used by the residents, and the lower floors will be for the use of any small gathering or club. There will be a reading-room, with a supply of good magazines and books. If the experience of the founders is that of the Rivington Street Home, it will prove that the reading-room and the lending library make a very important feature of their plan.

"It is, in short, on a modest scale, Toynbee Hall in Boston."

We are heartily glad this excellent work is to be undertaken. But it revives the regret which some of us have often felt that the similar establishment contemplated several years ago by the Boston Unitarian Club could not have been carried to practical realization in the North End of the city. Is it too late yet? We suppose that that locality is as much needing as ever the presence

of uplifting influences among its crowded and unfortunate population. It will be a double service that the proposed Andover House will render if, in addition to doing its own work, it shall stir up the Unitarians of Boston to carry out the similar project which they have so long been dreaming of. Our Unitarian brethren in London established last year their "University Hall" settlement; and it is encouraging to learn that it enters upon its second year with good prospects.

ARE UNITARIANS CHRISTIANS?

THE QUESTION RAISED IN JAPAN.

The following letter written by Rev. Clay MacCauley to the Japan *Mail*, and printed in that paper, will interest Unitarians everywhere. It shows the kind of battle we have to fight in Japan as well as at home. The question, "Are Unitarians Christians?" has seldom received a clearer or stronger answer anywhere. Doubters alike in Japan and America ought to be satisfied:—

"*To the Editor of the Japan 'Mail':—*

"*Sir*,—There are times when clear thinking and plain speech are an especial duty. Such a time has come in the relations of Christian Liberalism to the orthodox Christianity of Japan. Certainly, the representatives of that form of liberal Christianity known as Unitarianism may no longer keep silence. Several recent events lead to this conclusion; but the one decisive is the sermon of the bishop of the Church of England in Japan, published in your columns yesterday. The judgments and exhortations of an ecclesiastic so high in dignity and authority as Dr. Bickersteth may not, under present circumstances, be ignored. He has developed a crisis which, as a Unitarian, I may not passively witness. For the sake of the truth and of the rights of those whom I represent, I must accept the issue which has been offered in this sermon. Once, and for all, if possible, let Unitarians and the orthodox Christians of Japan understand one another.

"But, as I enter this controversy, I do so, I believe, free from 'hatred and malice and all uncharitableness.' The truth and right are my sole aim, and shall control my method. I appreciate—no one, I think, appreciates more really, cheerfully, or gratefully—the Christian truth embodied in the orthodox creeds, or the profound religious faith held and beneficent work done under orthodox Christianity. The *odium theologicum*, so deplorable in religious controversy, therefore, does not move me. It is my intention here simply to give so clear a presentation of certain characteristics of Unitarianism that at least misunderstandings and misstatements about it may not be truthfully made current or be confirmed among those who shall read what I write.

"As a lover of peace, as a seeker after union among the members of the church universal and for the sake of unity in the Christian influence exerted upon the people of this empire, I deprecate the disturbing effects of even apparent dissension among those who profess to be animated by the spirit of Christ; but, after all, personal desire may not outweigh the claims of justice, nor should fear of arousing uncertainty and disquiet in others prevent the setting right of a published wrong.

"Bishop Bickersteth pronounces two judgments of very grave import upon those who bear the Unitarian name:—

"First, that Unitarians are not entitled to the name 'Christian.'

"Second, that Unitarians no longer maintain that the New Testament teaches Unitarianism.

"The truth of both these judgments I am compelled to challenge. Both these judgments I am ready to show as unsupported by fact. Let Unitarians and orthodox Christians, certainly so far as the latter are represented by the English church bishop in Japan, therefore, fully understand one another, and make themselves understood before the people of Japan.

"Are Unitarians Christians?

"By origin and history I claim that they have a right to the Christian name. Unitarianism came into existence in Christendom as the faith of professedly Christian disciples. Unitarians have invariably called themselves Christians. The American Unitarian Association was founded to 'diffuse the knowledge and promote the interests of pure Christianity.' No Unitarian, while yet a Unitarian, has, so far as I know, ever denied his own Christian discipleship.

"Bishop Bickersteth, however, withholds

from Unitarians the Christian name. Their interpretation of Christianity is false: they 'deny the verities of the faith,' he asserts; and they are therefore not Christian. The ground of controversy is, then, not the Unitarians' direct claim, but their definition of Christianity, which the bishop judges to be a denial of Christian truth. The issue consequently lies between two definitions of Christianity.

"But, before considering these, it is quite in place to ask, By what authority does Dr. Bickersteth withhold from Unitarians their inherited and cherished name? Evidently, not by the unanimous decree of orthodox Christendom, not by the unanimous voice even of the church in which he is an exalted office-bearer. There have been and are many honored dignitaries of the English church whose judgments oppose his. I recall a few of these. Bishop Watson said, 'If any one thinks that a Unitarian is not a Christian, I plainly say, without being myself a Unitarian, that I think otherwise.' Bishop Bathurst, in acknowledging an address from the Eastern Unitarian Society of England, replied, 'I cannot but be highly gratified by the appreciation of so respectable a body of my fellow-Christians as these are.' Bishop Hampden asked the following question in reference to our present inquiry, 'Who is justified in denying the title to any one who professes to love Christ in sincerity?' And Archbishop Whately declared, 'We are not justified in denying that title [Christian] to a Unitarian on the ground that he denies what we hold as an essential doctrine of Christianity.' Among the civil guardians of the English church, Lord Brougham once answered our question before the British House of Peers as follows: 'When misguided men of more zeal than knowledge would distinguish the Unitarian from the Christian, whom, I ask, do we fondly cite as our highest authorities when we are engaged in defending our religion?' He pointed in answer, in glowing panegyric, to the Unitarians, Sir Matthew Hale, John Locke, Sir Isaac Newton, and Dr. Lardner. Lord Campbell, replying to Lord Brougham, acknowledged that Unitarians, 'though they labored under what he conceived a lamentable error, were still Christian.' Samuel Taylor Coleridge, in his 'Biographia Literaria,' indignantly contradicts the charge of his having denied Unitarians to be Christians; and Dr. Thomas Arnold wrote, 'A Unitarian as such is a Christian.' Were it desirable, these generous judgments of men high in station in the church of England could be largely increased. I could quote at length, too, from the words of English dissenters in several orthodox denominations, frank admissions of the right of Unitarians to bear the Christian name. In America the orthodox testimony against Bishop Bickersteth's declaration is overwhelming. It is seldom, at the present day, that a representative or leading man in the American orthodox churches denies to Unitarians their Christian name, however much he may disbelieve or oppose the Unitarian interpretation of certain problems of Christian doctrine.

"From Bishop Bickersteth's standpoint, however, all such testimony is probably 'charity at the risk of principle, or liberality at the expense of truth.' To him the Unitarian denies 'the verities of the faith.' To him 'the Faith of the Incarnation' is the essential mark of Christian discipleship. To him the real Christian is he who has vitally accepted the doctrine of the assumption of human nature by the Eternal Son of God in the person of Jesus Christ, and continued for mankind by the Holy Spirit through the church. To all this I answer, To the Unitarian, as well as to Bishop Bickersteth, the mark of Christian discipleship is the 'Faith of the Incarnation.' The Unitarian definition of this faith may differ from that of Dr. Bickersteth; but by what right does the bishop declare that my definition is a denial of the verities of the faith? Unitarians find their deepest inspiration, their sublimest hope, in the faith that God, immanent from the beginning in the universe, indwelling in man as the spirit which gave him understanding, led mankind by growing inward revelation and the voice of chosen prophets ever forward, until in the fulness of time Jesus of Nazareth, conscious of God within, and of himself in God, became the prototype for man of divine Sonship and universal Brotherhood. To Unitarians the verities of the faith are the eternal Fatherhood of God and the essential divine Sonship of man supremely realized and set forth among men by Jesus Christ, the Elder Brother. It is true that Unitarians look upon Jesus

Christ as a man. But we do not 'drag Jesus down from divinity to humanity': rather, do we see in the Man of Nazareth 'the Word made flesh,'—type of what all men may become. A humanity that was ever separated from God, and undivine in essence, Unitarians do not know. God in humanity, perfecting at last a divine Humanity, is to us Way, Truth, and Life.

"I have not space now to elaborate farther the Unitarian definition of Christianity; but I will add here another word of testimony from an authority in the church of England who bears witness for Unitarianism as Christian without being himself one of us. I speak of Dean Stanley, late Dean of Westminster.

"'There are,' he says, 'ten chief inward principles which lie behind all the facts, institutions, and history of Christianity, which would not, so far as we know, have struck root in the world at all but for the coming of Christianity, and which, wherever they are found bearing fruit, constitute a Christian, whatever be the outward profession; which, wherever they are not found, cause a failure, a falling short of the privileges and the hope, the consolations, of Christianity. These ten principles, let me, for the sake of clearness, briefly repeat. They are: firstly, the universal benevolence of God as our Father; secondly, the universal capacity for religion in mankind as his children; thirdly, religion is the sanctification of morality, and morality is the action of religion; fourthly, the identification of moral goodness with the divine nature; fifthly, the supreme importance of charity, purity, truth, and humility; sixthly, the necessity and the possibility of continued progress, both in the individual and in the race; seventhly, the reversal of the superficial judgments of the world; eighthly, the identification of things secular and things sacred; ninthly, the divinity of sorrow and suffering; and, tenthly, the spiritual character of real religion, both in worship and in doctrine. Christianity is what it is by the fact that there once lived upon earth a sacred and divine Life,—sacred and divine because it was supremely, superhumanly, and transcendently good, because it was above the limitations of time, country, and party, because it revealed to mankind the fullest insight ever given into the heart of the Eternal and Supreme; and Christianity shall be what it may yet become in proportion as that life, or anything like it, is lived over again in personal example and influence of any human spirit that aspires toward that perfect ideal.'

"To conclude, then, Bishop Bickersteth may still attempt to withhold from Unitarians the name borne by the divine Man of Galilee, and continue to urge his people to act with him; but the Christian churches in Japan and the Japanese people now know that Unitarians themselves claim an original right to this name, and that a large part of the Christian world neither refuses to recognize this right nor shrinks from sharing it with us.

"This much I offer as answer to the first of the judgments pronounced upon Unitarians by the head of England's church in Japan. At another time I will show whether or not his second judgment is well grounded.

"Very truly yours,

"CLAY MACCAULEY,

"*Superintendent of the Unitarian Mission to Japan.*

"Tokyo, Oct. 24, 1891."

A WOMAN'S TRAVEL-NOTES ON ENGLAND.

II.

Women in England have a good deal of political power, through direct as well as indirect influence. After Germany, where women apparently take no interest in public affairs, and seem to obey to the letter the young emperor's injunction, "Let women devote themselves to the three K's,—*die Küche*, *die Kirche*, *die Kinder*" (cooking, church, and children), the active interest and influence of English women on all great questions were refreshing.

Next best to being born an American woman would be to be born an English woman.

In England women who are heads of families and rate-payers are entitled to vote at municipal, parochial, school board, and county council elections; and the leaders of the movement believe the parliamentary franchise, also, will soon be given to women.

Women are now members of school boards

and of the parochial boards, and have been elected members of councils; but they are now trying to prove their right under the law to be on council boards of counties.

To vote for members of an elective body in England by no means gives the right to be elected a member of that body, and the women now ask the right to vote for members of Parliament; but they do not ask that women may sit in Parliament.

The women at the head of the suffrage movement in England regard Mr. Gladstone as their most determined opponent. Certainly, Mr. Gladstone, by his skilful parliamentary tactics, defeated the attempt to bring the bill for the further enfranchisement of women before the House at the last session.

In America woman suffrage is objected to by many, on the ground that women are so radical and Utopian in their views on social questions that the votes of women would create impossible and visionary legislation upon the liquor question and the social evil. In England an important objection is that women are by nature conservative, and would be governed by the clergy, and thus that woman suffrage would throw the balance of power into the hands of the clergy of the church of England. But it must be confessed that these form at least a more respectable class of citizens to dictate in politics than saloon-keepers who run our primaries in America.

In England both political parties ask the help of women in contested elections. The Primrose League, with Lady Randolph Churchill and others as leaders, and the Women's Liberal League, of which the Countess of Aberdeen is president, are powerful factors in the political world. When men ask women to address political meetings, and to aid in other ways in the election of the party candidates, they cannot long deny the ballot to them.

There are many things which we could learn from England, especially in taking care of the streets of our cities. The streets in London, although not so clean as those of Paris, because all the conditions are so different, yet, compared with the great cities of America, are very clean. Boys with pans and brushes dodge in and out among the moving stream of vehicles, taking up the dirt.

The London policemen are marvels of politeness, attention, and efficiency. The stranger has only to put himself under the care of a policeman, and he is safely conveyed across the streets, and sent upon his way rejoicing. The week the German emperor was in London the skill with which the crowd was managed was wonderful. On several of the great days, especially that of the visit to the Mansion House, the streets in every direction were literally packed; and yet so skilfully was the whole affair conducted that not one serious accident was reported in the papers of the next day.

In Chicago, on the day that the Grant monument was unveiled, four people were killed outright and several badly hurt. No wonder Europeans say that life and property are insecure in America.

There is another thing I wish we might copy from England. That is the system of lodgings. In London, or any large town in England, the stranger or the wayfaring man or woman need not go to the expensive hotels or to uncomfortable boarding-houses; but comfortable apartments, consisting of a sitting-room and two or three bedrooms, can be rented for a week or longer, at reasonable prices. And in these apartments are all the comforts of a home. Meals, consisting of whatever one desires and orders, well cooked, are served in the sitting-room, at any hour designated; and there is no trouble about the matter, except to order raw materials, either from the landlady or the market.

In Leamington we had ideal quarters,—rooms most attractively furnished, and meals well cooked and served, and all at a price so reasonable that we were astonished at our bills because of their *smallness*,—a thing not usual in bills.

Lodgings can be had in the University and in Cathedral towns for a few days; and in these towns it is perfectly safe to ask a cabman to take you to see lodgings. You select what looks most inviting, and usually in an hour you feel at home,—with an appetizing meal upon the table, in your own pleasant sitting-room, before a cosey open fire.

As hotel charges are exorbitant in England, and very little is furnished for the money, lodgings are much to be preferred by those who wish to combine comfort with economy.

The old town of Oxford—with its scores of colleges, with their beautiful *quads*, chapels, charming old halls, libraries; High Street, with its magnificent sweep, curving like a river; the Thames, with its beautiful banks; the quaint old churches; the attractive residences in the newer part of the town—was to me one of the most interesting places in Europe. The lawns are marvels of beauty. Indeed, there is nothing that approaches the beauty of an English lawn,—the softest green, like velvet, dotted with daisies: it is a thing of beauty, a joy forever. Some one asked the secret of these beautiful lawns about the Oxford colleges. The answer was, "Have land enriched and prepared in the best way, roll it, care for it, lavish *tenderness* upon it for one hundred years, and you will produce such a lawn." No! not unless you can also have that moist English climate, which makes the most beautiful parks and gardens in the world, but which also gives few days when life can be enjoyed out of doors, save by a people which is by nature, or has become by habit, half amphibious. I saw young people playing tennis, boating, walking, and riding, in the drizzling rain, apparently unconscious that it was raining at all. If people remained indoors for the rain in England, there would be little out-of-door life.

The traveller in the English Lake district, and in Scotland, is obliged to pay no attention to the weather. A mackintosh and an umbrella are essentials of life in the British Isles. No one ventures out, however fine the day, without an umbrella.

After living in England for two months, I could understand why England had planted her colonies in the "ends of the earth," and the proverbial tenacity and steadfastness of the Englishmen. A race which can thrive in such a climate, and overcome its disadvantages, is made of stern stuff, and is not likely to be daunted by any obstacle.

No wonder that, living under such a gloomy sky, the Englishman is prone to take his pleasures sadly. I never saw such a disconsolate crowd as was assembled on a Sunday afternoon in the public park at Leamington. The music was the most mournful and dreary affair, like a funereal dirge. It seemed that public opinion objected to music in the park on Sunday, and a compromise was made, by playing such dismal tunes that the people were all unhappy.

One could understand that a little of the spirit Macaulay complained of among the Puritans might survive in modern England. Macaulay said, "The Puritans did not object to bear-baiting because it hurt the bears, but because it gave the people pleasure."

MARIE C. REMICK.

JAMES PARTON.

It is perhaps too early to foretell the final judgment of the literary world on the life-work of Mr. Parton. The great satisfaction with which many of us have read and re-read his Franklin and Jefferson and Burr, and especially his remarkable volumes on Voltaire, which John Morley calls an immortal triumph of biography, and George Meredith compares with Boswell's Johnson, makes us confident that they will be among the enduring books of American literature.

There is hardly a page of his writings which is not luminous, warm, and helpful, He did not deploy his intellect to spy matters at a cold distance: he went himself. —mind, heart, and conscience. He had a wonderful faculty of identifying himself with his biographical or historical subject. I am assured that more than one of his biographical works was undertaken from the motive of strict justice,—to vindicate a character from the aspersions of prejudice and the falsehoods of bigotry, and to allow the man, living or dead, the impartial appreciation of his fellow-men, and especially of generations to come. If there was too little severity in some of his judgments of persons, it was because his nature was so in love with humanity, and so considerate of human temptation and infirmity and environments, that it recoiled from the distant possibility of injustice or uncharitableness. And yet the writings of Channing hardly reveal a higher ideal of character, a more explicit conscientiousness, or a more Puritanic repugnance to all forms of moral evil. His writings for young people are characterized by a purity of tone and loftiness of motive unexcelled by any author. The clearness and picturesqueness of his style and his wealth of illustration have done much to make the best things captivating to young minds and hearts.

Personally, Mr. Parton was one of the most beloved of men. No man was so generally endeared to the people of his own city of Newburyport. Wherever he went, in whatever place or circumstances, his presence was felt. His soul looked out through calm and earnest eyes. His benevolence wrote itself on his features. His generous impulses and affections told themselves in the pressure of his hand, the mellow sympathy of his voice, his gentleness of bearing, his unaffected approach to every person. He was a child among children. He was happily at home with the educated and the ignorant. Human suffering, far and near, became his own. His purse most generously obeyed the compassion of his heart. The dumb animals had in him a champion and elder brother. He said of the wide and cheerful acre that surrounds his house, "My title to it consists in my sharing it with others"; and those others were often a score of boys and girls who in their own homes knew little of life's verdure and freedom.

He was the centre and soul of the Public School Board and the City Improvement Society.

Differing in many of his views from the exceedingly conservative community in which he lived, the differences did not alienate him from the majority, but through his breadth of sympathy and sweetness of charity drew him nearer to them and drew them nearer to him.

Mr. Parton was of English birth, coming to this country in early boyhood; but no native of the land was more thoroughly American, and no descendant of the Pilgrims has been a more earnest believer in New England as the garden of the world's noblest ideas.

In religion Mr. Parton would probably have called himself an agnostic. Religious above most men, he was unable to frame the first word of a theology; and he had no doctrine concerning future destiny. He once said to me, "I have found this life such an inestimable blessing, so manifold, and so unfailing of good, that it would be sheer avarice in me to demand another." Mr. Parton's religious experience was that of a multitude of the finest souls. Early in life he had been repelled and, as he expressed it, greatly wronged by the Orthodoxy in which he was reared. For a large part of his life he had nothing to do with churches. About three years ago, however, he became a constant and helpful member of the Unitarian congregation. To an Episcopal clergyman not long before his death he said: "I have changed my ideas about going to church. I sent my little children to the Unitarian Sunday-school, because it seemed to be the form of religion that had the least of humbug in it; and, when they came to me and asked me to go to church with them, I felt as if it was a personal call from a higher source. . . . I have missed a great deal by not going to church in my earlier days."

In purity and reverence, in love unfeigned, in conscience for truth, in the spirit of human helpfulness, in the union of the great virtues which we love to call Christian, few men have surpassed this modest and gentle and childlike man of letters. "There lies the best head, and cleverest, in America," said a literary friend to some bystanders at his funeral. "Ah! sir," replied two of his neighbors, in tears, "you knew his cleverness; but he was less clever than he was good." Who now shall write the life of America's greatest biographer?

Samuel C. Beane.

Newburyport, Mass.

THOMAS HILL.

Another great and good man of the Unitarian Church has joined "the choir invisible." Dr. Hill had more than fulfilled the canonical period of patriarchal life. Born of English parents, Jan. 7, 1818, in New Brunswick, N.J., he died Nov. 21, 1891, at the home of his daughter, Mrs. Dr. Alfred Worcester, in Waltham, Mass. Between these two dates was a life of extraordinary power and usefulness. Like many of our noblest men, he was early inured to hardship and labor, serving as an apprentice successively to a printer and an apothecary, and eking out the means of his livelihood and education by self-denial and industry. In a very interesting article in the *Forum* for December, 1887, he gives an autobiographical sketch of his early life, and an account of the books which helped him. He says his boyhood's schooling did not begin

till he was nine years old, and ended before he was twelve; but he was always an eager and precocious reader. At twenty he resolved to go to college, and was finally fitted at Leominster, Mass., under Dr. Rufus P. Stebbins, and at Leicester Academy for Harvard, where he graduated in 1843, and from the Cambridge Divinity School in 1845. The same year he was ordained as pastor of the Unitarian church in Waltham, where he continued for fifteen years. The office of the Christian minister he esteemed above every other, and never suffered the attractions of science, or other brilliant careers easily accessible to him, to wean him from his first love. To preach the gospel of Jesus Christ he esteemed the highest honor and the noblest service on earth. He performed his last labor in the pulpit in Meadville, Pa., whither he went to give his course of lectures on "Ethics" to the students of the Theological School.

But no profession could wholly confine his free ranging mind, or tie him down to a single course of thought and action. Dr. Hill came the nearest to being a universal genius of any man of his time. He was our "Admirable Crichton" in a better sense than that boasted paragon of the sixteenth century. He was an expert in almost every branch of human knowledge and learning, theology, ethics, mathematics, metaphysics, science, languages, music, poetry, logic, and education. While yet an undergraduate, he was one of a half-dozen men in America who could read the "Mécanique Céleste" of Laplace. He received at the same period a gold medal from the Franklin Institute of Pennsylvania for the invention of a machine to calculate the eclipses of the moon. In 1850 he published a work on "The Doctrine of Curves." He was in correspondence with distinguished men of science abroad, and at home he was the honored friend of Peirce and Agassiz, and was invited to accompany the latter in his expedition to South America and the Pacific Ocean, as one of the *savans* of the exploration. He early exchanged his belief in the philosophy of sensation of Locke for the intuitional school. He was an enthusiastic admirer and frequent quoter of the writings of Emerson. He was exempt from the bigotry of either conservatism or radicalism. He initiated the elective system of studies while President of Harvard, as a regular ordinance of the university. He was greatly interested in the Phonetic Reform, and published articles on the subject. While a pastor in Waltham, he served many years on the school board, and was subsequently chosen President of Antioch College, and afterward of Harvard University. He was familiar with the hypothesis of evolution, and, like his friend Agassiz, rejected it. In his lectures to the Theological School of Meadville, on "the Postulates of Revelation," he argued with great power and beauty for theism on morphological and teleological lines, and vivified the argument by illustrations drawn from a wide survey of the natural world. His alternate powers of analysis and synthesis were well matched. He published poems which not only exhibited metrical skill, but a profound sympathy with the objects and scenes of the natural world, detecting in each and all the higher ministry they fulfilled for the soul.

But, with Dr. Hill's brilliant intellectual gifts and rich stores of learning and science, he preserved two of the brightest jewels of character,—childlike simplicity and an earnest spiritual faith. As a preacher, he excelled in strong and profound thought and earnest appeals for a holy and righteous life. In Waltham, Yellow Springs, Cincinnati, Meadville, and Portland, where he preached, he will be remembered as the faithful and eloquent preacher of Christianity, which he illustrated by a consistent life and example. He always moved and lived on the highest plane.

Dr. Hill was twice married; and he leaves seven children, three sons and four daughters. His domestic life was happy, tender, and beautiful. The fragrance of Christian piety and love ever filled and consecrated his home.

He published a great number of articles in the current reviews and magazines, and many occasional sermons, addresses, and poems. His works may be divided into four classes, showing the wide range and incessant activity of his pen,—scientific, educational, poetic, and religious. His scientific works included volumes on Geometry and Arithmetic, the editing of an English volume on "The Stars and the Earth," a work on the Phonetic System and its Use in Schools; in religion, a volume of ser-

mons on "Jesus, the Interpreter of Nature," "Geometry and Faith," and "The Natural Sources of Theology"; and, in poetry, "Christmas, and Poems on Slavery," and "In the Woods and Elsewhere." His poem, "Resurget," has been appropriately quoted in the Portland *Daily Press* at the conclusion of an interesting sketch of Dr. Hill's life:—

"The pallid leaf floats from the tree,
And fading joys flit from my heart;
Dull pains record that they depart:
The account is left with grief and me.

"Grief madly whispers, 'He has fled,
As withering leaves float from the tree;
In nature's course they cease to be,
And who shall wake the slumbering dead?'

"The brave heart answers, 'Leaves may fall,
Return again to parent earth,
And give new generations birth:
None ask their beauties to recall.'

"Not so with him whom I have wept,
With those who mourn for him with me.
We cannot hold that death may be,
But know that he has only slept.

"Faith is the proof of things not seen:
Since He is true who fills the heart
With faith and hope, I cannot part
From my fixed trust,—on Him I lean."

A. A. Livermore.

THE POWER OF BOOKS.

With the exception of heredity and material environment, what influence is more potent than the books we read! It has been said that books are the windows through which the soul looks out. It is for each of us to determine what sort of "windows" we shall "look through,"—whether those in which the glass is covered with flaws, distorting even the most beautiful of God's creations and causing them to look disproportioned and hideous, or those through which objects appear true to nature, and through which we may see, with all clearness, the infinite blue of heaven. What we see ought to be of such a character as to stimulate pure and noble thought, and tend to elevate the standard of our lives.

The effect of good reading upon a young, unfolding mind is beyond comparison. The soul during this chrysalis state is like unto a pure white bud, with petals tightly closed, waiting only for time to reveal the golden calyxes within. If it can but be shielded at this period from all that may stunt its growth or detract from its purity and fragrance (the soul of the flower), it will develop into a fulness of life and incomparable beauty. Its inspiring influence will be felt by all who are blessed by contact. Many a heart will be gladdened by its divine ascendency, and it will have given an impetus to many a poor discouraged soul, who, "seeing, shall take heart again."

True, a distinguished man has said, "Grant but as many kinds of mind as moss"; yet it is quite possible, even among people who for generations have evinced no literary taste, to cultivate a desire for refined reading, as well as for refining influences in all the departments of life.

If you would develop a noble manhood or womanhood, surround one in youth with books; and, after the first hunger is over, the child will become fastidious, and will not be satisfied with the "refuse" matter if his nature be of a pure tenor. Surround our girls and boys with books which shall appeal to their childish sympathies, and do not force them into reading subjects beyond their comprehension; for this too often creates a distaste for all reading. The books which by strong precept shall teach our children humanitarian principles, with charity, truth, and genuineness,—these are what they need to build up the strong and vigorous personalities which are to be the coming generation of men and women.

Is it worth our while to read ephemeral second or third rate novels, when an inexhaustible field of the grandest and most sublime literature is so accessible to nearly all? In the line of fiction why not select from the works of those authors whose names will stand pre-eminent so long as time shall be?

Fancy one's self reading Mme. de Staël's "Corinne," with all its depth of pathos, its psychological portrayal of human passion and thought, with the unmistakable touches of a most delicately organized nature everywhere evident through the book; and then, after all this, reading such books as we see posted at all the news-stands, which "everybody is reading." Thanks to the properly balanced minds of many people, "everybody" is not reading them.

Nowadays, 'tis almost as cheap pecuniarily to buy a good book as a poor one; and how infinitely more profitable to the reader!

Who has read Mrs. Browning's most beautifully chaste and delicately refined poem of "Aurora Leigh" without his very nature being raised to a higher standard, and without receiving a more complete conception of life and its intricacies! Such books become woven into the very fibre of life, and, doubtless, bear a far greater significance upon one's personality than we comprehend.

This brings to mind the clever simile of Emerson: "If you gather apples in the sunshine or make hay or hoe corn, and then retire within doors, and shut your eyes and press them with your hand, you shall still see apples hanging in the bright light, with boughs and leaves thereto, or the tasselled grass, or the corn flags, and this for five or six hours afterwards. There lie the impressions on the retentive organ, though you knew it not. So lies the whole series of natural images with which your life has made you acquainted."

To those of my readers who are acquainted with the following books, what a host of delightful reminiscences the very mention of them awakens in the mind!

For example, take Victor Hugo's sublime story, "Les Misérables." Instantly our fancy recalls the character of Jean Valjean, and the awful mental tempests through which we have followed the workings of his mind. Nothing can be more terrifying than contemplation of this sort; for it is an effort to understand the conscience of man, the very interior workings of his soul and mind. We trace the exquisitely pathetic story of this man's existence from its beginning to its end, notice how his early life contradicts that of his more matured years, how from a poor, degraded convict and galley-slave his mind becomes exalted and his life purified through the influence of that beautifully simple and beneficent character whom none that have ever known him will cease to remember,—the Bishop Muriel.

This book is one of the good things of life; and it cannot fail to thrill its readers, and to impress upon their minds the lamentable truth of "man's inhumanity to man," and the contrast of the influence of a sublime personality like that of the bishop.

Such productions as Tennyson's "Enoch Arden," Bryant's "Thanatopsis," Longfellow's "Evangeline" and "Psalm of Life"; books like Dr. Geikie's "Entering on Life," Lubbock's "Pleasures of Life," Emerson's "Essays," Carlyle's "Heroes" and "Sartor Resartus," Ruskin's "Crown of Wild Olive"; novels like "Mill on the Floss," "David Copperfield," "Kenilworth," "Vanity Fair," "Rienzi," and the "Last Days of Pompeii,"—are real gems to contemplate, and their very mention causes delightful memories to pass through the mind. And who can estimate the influence of such books upon a susceptible nature?

Life is often so prosaic, and its daily scenes so realistic, that there can be scarcely any fear of ideality reaching an injurious degree. How very sordid and bereft of the poetical life seems at times to some of us! Yes, "it takes the Ideal to blow a hair's breadth off the Actual." This is no time for the languid, maudlin sentimentalist. Ours is a "workaday world"; but there is always time and always place for the advancement of the human intellect, and for the elevation and purification of thought, act, and life. "There is what's higher in this very world than we can live or catch at."

After holding close and intimate companionship with these grand natures, our lives can never be so small again.

Our books are to us sometimes the very nearest and dearest friends. In hours of despondency they impart a soothing influence which is almost superhuman; and in our gayer hours they seem to have, as the poet says, "a voice of gladness and a smile," and all through life they are true to our every mood.

"We are, if not the masters, at any rate almost the creators of ourselves." Therefore should every person hold himself responsible in individual act and thought, and to this end employ every possible opportunity for improving the mind. For, as we are known by the company we keep, so shall we likewise be known by the books we read.

One should never read a book without first asking himself the question, "Why am I reading this?" The answer should be, "Because it is of a character which will aid me in my interpretation of life, or which will lead my thoughts to a higher conception and better appreciation of life, or which will, in short, tend to the purification of my thoughts and the strengthening of my whole personality"; and not even is this an end in

itself, but only a means. For, possessing these qualities, we must employ them to help our fellow-beings through life's journey, emitting sparks of genuineness, hope, and cheer to all, that, when we are called to leave the scenes of this world, we may feel that, although our life may have fallen far short of our aspirations, the ideal was lofty, and know that "not failure, but low aim, is crime."

EMILY SUPPLE.

Roseville, N. J.

QUALIFICATIONS FOR THE LIBERAL CHRISTIAN MINISTRY.

The question of qualification should not be overlooked by one who contemplates entering the liberal Christian ministry. Not every young man is adapted for this ministry. Indeed, there are undoubtedly young men of ability, religious consecration, and high aims, who would make a mistake if they entered it. Of course, the ministry with us has much in common with the ministry in all Christian bodies. The deeper religious needs of men do not greatly differ. All men have hopes and fears, all men sin and suffer, all have need of sympathy and love and help, human and divine. So that many of the words spoken and many of the ministrations rendered by any true Christian pastor find almost equal recognition among persons of every religious name. And yet the very demands of our time which have called the liberal religious movement into existence have laid upon our ministry a somewhat peculiar work. It is not strange, therefore, if somewhat different qualifications are necessary for those who would do that work.

He who would find the liberal ministry his true place must have in him more of the prophet and less of the priest than the ministry of Christendom generally demands. While he will believe in churches and ecclesiastical institutions, he will believe that these were made for man, and not man for them; while he will honor the revelation that comes through books, he will also cherish the revelation that never was in books and never can be. While he will love the past, and sit reverently at its feet to learn its lessons and drink of its inspiration, he will love the present, and keep his face steadfastly toward the future, believing that God has forever "some better thing" for his children, sure that

> "They must upward still and onward,
> Who would keep abreast of truth."

He must have in him some of the instincts of the pioneer, some of the elements of leadership. Into a new Promised Land of the Soul the world waits to be led. The call is for men with faith and wisdom and courage for the leadership.

It is plain that the movement now fairly launched, bearing as yet many names, but with one clear end in view,—to give the world a pure, rational, practical Christianity, adequate to the wants of the modern world,—is one that asks for the service of the best young men of the age,—best in intellect and scholarship, but, more important still, best in courage, heart, and moral quality. And it will have them. Noble work, great demands, are a lodestone which draws noble workers to it,—as the German Reformation drew to it the choicest spirits of Europe; as the abolition movement woke slumbering heroes in every village and hamlet; as our country in peril, and demanding martyrs to die for her, found tens of thousands of her best sons offering themselves in a day.

Here is the noblest work religion has had to do since Luther,—I think, since Christ. The young men it asks for must be strong enough and noble enough to be leaders, not simply according to the common conception of leadership,—leadership in popular movements, when flags wave and crowds cheer,—anybody with a glib tongue and a few superficial gifts can be that: they must be leaders

> "Who dare to be
> In the right with two or three,"—

leaders as Jesus was, when in loneliness he said to his disciples, "Will ye also go away?" as Luther was when he did not know that there was a man in Germany that would stand by him; as Garrison was before the tide turned. For it needs to be clearly borne in mind that these radical views of God and man and revelation and Christ and duty and destiny which liberal Christianity stands for are under very general ecclesiastical ban in Christendom. Though the best intelligence and heart of the world are moving steadily toward them, they are still heresy, and must long continue to be.

Thus we may be able to see with some clearness, I think, what are the necessary qualifications for one who would enter upon the liberal Christian ministry. The calling wants no weak men, no cowardly men, no backward-looking men, no ease-seeking men, no selfish men, no ignorant men, no *dilettante* men, no undevout men. It wants no men who are mere adventurers, none who have not a gospel, no mere bookworms. It wants men with clear heads, power to think, power to speak, educational furnishing as ample as may be. It wants men of sympathy, large hearts, "enthusiasm of humanity," genuine interest in doing good. Above all, it wants men in earnest, men of conviction, men of spiritual vision, men who know what they believe and why, because they have faced the deep problems of our time and wrestled with them until they have found their solution,—"beating their music out," conquering for themselves a faith intelligent, serene, immovable, full of joy and strength. For such men there is a work in store that is simply limitless in extent and measureless in importance. It will not be done with sound of trumpets. Indeed, most of it will be done, as best work generally is, so quietly that the noisy world, rushing after its sensations (religious sensations as eagerly as any), will hardly be aware that anything unusual is going on. But, meanwhile, the new and better thought about God and man and destiny, as it finds utterance by spoken word and printed page, does its work. Like grain sown in the earth, it springs up and bears harvests; like seeds borne on the wind, it finds lodgment in unthought of places; like sunshine and rain, it penetrates to the very roots of the thinking of our time, making the old religions themselves more reasonable and humane, and all life sweeter.

For young men fitted for this great work I can think of no calling that can be nobler. Nor can I see how a calling can be more attractive to one who longs to identify himself with humanity's loftiest ideals, purest heroisms, holiest ministries, strongest and most enduring work, or to devote himself to those things that tell most for the world's highest life. J. T. Sunderland.

"The worst kind of religion is no religion at all."

DECEMBER THIRTY-FIRST.

The years—swift waves of an eternal sea—
Successive break on Time's receding shore:
Here the insurging rise of years to be,
There the subsiding sob of years no more.

Here the gay argosies of proud Success,
Rich freighted, ride to the rejoicing land;
There, with unanswered signals of distress,
Dash Failure's wretched wrecks upon the strand;

While o'er the Future's blue and billowy years,
Borne under varying skies of gleam and gloom,
Press toward the Present fleets of hopes and fears,
Armadas laden with our human doom.

O angry-voiced! O treasure-bringing Sea!
O happy Land, that draws its wealth from thee!
O wiser Souls, that wait upon the shore,
And take whate'er thou bring'st, nor ask for more!

Charles G. Ames.

ILLUSTRATIONS OF UNITARIANISM.

The Church of the Unity, Winchendon, Mass., publishes the following "Articles of Union and Basis of Fellowship," first adopted by the church in the year 1869:—

"We whose names are here recorded associate ourselves in a Christian union and fellowship for mutual help and counsel in spiritual things, and as a means of usefulness to others.

"We believe in 'one God and Father of all, who is above all, through all, and in all'; and we recognize man as his spiritual, immortal child.

"We declare our faith in the pure and simple religion taught and lived by Jesus Christ, receiving him as a divinely given Teacher and Guide, and earnestly desiring to have in us a measure of the same spirit that was in him.

"Of those who seek fellowship with us, we neither ask nor expect uniformity of opinion; but we recognize the right and duty of every one to keep the mind and heart open at all times to receive the truth and follow its guidance as it may be revealed to each by the Divine Spirit. We thus build our fellowship, not upon oneness of belief or of outward observance, but upon oneness of spirit.

"We will co-operate by contributing of our time, interest, and means in promoting

the cause of Christian truth in this community and in the world, and by laboring to lift human souls into the light and freedom of righteousness and love."

The following excellent Church Covenant, or Bond of Union, is from Rev. E. L. Conger, pastor of the Universalist Church in Pasadena, Cal.: —

"Believing in the universal fatherhood of God and the universal brotherhood of man, and the final holiness of all souls, we unite in this Christian church for the worship of our Father and the service of our brother, in the spirit of Jesus Christ."

A SCHOOL FOR INDUSTRIAL EDUCATION IN THE SOUTH.

The Tuskegee Normal and Industrial Institute was established by legislative enactment, and was opened on July 4, 1881, in an old church, with one teacher and thirty students.

From the beginning the growth of the school has been rapid and of a substantial character. The enrolment now is 511, being about equally divided between the sexes. The average age of the students is eighteen and one-half years. They come from nearly every county in the State of Alabama, and from thirteen other States and the Indian Territory.

There are 31 teachers and officers, 14 of whom are graduates of the Hampton Institute in Virginia, presided over by Gen. Armstrong.

The Tuskegee institution is in the "black belt," where slavery did its perfect work, and where there is a dense, ignorant, and fast increasing population that has had very little done for it. It is conducted on the manual labor plan, combining study and work. All of the instruction is directed toward teaching the dignity of labor and developing true manhood and womanhood in its students.

The property, consisting of 1,440 acres of land, on a part of which are erected seven large and nine small buildings for the accommodation of the recitation-rooms, workshops, dormitories, etc.,—the other being used for agricultural purposes,—is deeded to a board of trustees consisting of the following persons: Mr. George W. Campbell, Tuskegee, Ala.; Miss Abby W. May (deceased), Boston, Mass.; Mr. Lewis Adams, Tuskegee, Ala.; Gen. O. O. Howard, Governor's Island, N.Y.; Hon. Henry D. Smith, Plantsville, Conn.; Mr. M. B. Swanson, Birmingham, Ala.; Mr. B. T. Washington, Tuskegee, Ala.; Rev. George Leonard Chaney, Atlanta, Ga.; Rev. R. C. Bedford, Rockton, Ill.; Mr. Warren Logan, Tuskegee, Ala.; Dr. C. N. Dorsette, Montgomery, Ala.

The annual expense of conducting the school is $40,000. The State of Alabama annually gives $3,000, $1,200 is obtained from the John F. Slater Fund, and $500 from the Peabody Education Fund. The remainder ($35,000) has, so far, come from friends in "mites" or in larger sums.

The students are wholly unable to pay anything for *tuition*, being barely able to meet their personal expenses of $8 per month,—fully half of this sum being paid in labor that is often furnished at an expense to the institution. Fifty dollars pays an annual scholarship, being the cost of tuition of one student for a year. One thousand dollars establishes a permanent scholarship,

The friends of negro education are earnestly solicited to give scholarships for the 355 students unprovided for. Without these scholarships, the institution will be forced to turn away a number of worthy young persons who are too poor to pay for an education.

Attention is invited to the following resolution of the National Unitarian Conference, lately in session at Saratoga, N.Y., in regard to the school: "*Resolved*, That the National Conference recognize the broad, unsectarian, educational work of the Tuskegee Normal and Industrial School, under the presidency of Booker T. Washington, and cordially commend it to the support and confidence of our churches."

It is not often that $50 can be made to do more good for the colored race than in educating a young man or woman at the Tuskegee Institute. These young people pay their own board by working out half and paying the remainder in cash; but the $50 a year for tuition they are wholly unable to pay, and, if individuals, Sunday-schools, or churches do not pay it, the students have to be turned away.

There are scores of young men and women to-day who have been educated here in this way who are leading lives of the greatest usefulness,—teaching school often where none was ever taught before, building new school-houses, working at trades, preaching and making their lives a lever in uplifting those about them in a thousand ways, who, without having been given the chance to go through this institution, would be leading blank lives. The whole or any part of the sum mentioned will help greatly.

Next to money nothing helps so much as clothing, new or old, for wear or bed use.

Aid may be sent at any time to the treasurer, Warren Logan, or to the principal, Booker T. Washington, Tuskegee, Ala.

UNITARIANISM AMONG THE SCANDINAVIANS OF THE FAR WEST.

The following note from Rev. J. L. Erick sen, who has recently organized a Unitarian church among the Scandinavians of Portland, Ore., will interest our readers. It shows how the good work is moving on in almost numberless ways and places:—

Editor of the "Unitarian,"—The Scandinavian Unitarian church of Portland, Ore., was organized by me on the thirteenth day of October, 1891, with twenty members. I received two weeks later a call to become its pastor, which was accepted. The membership to-day is thirty-two. Our hall is getting too small for our meetings, although we thought, when we rented it, that it would be quite large enough. A promising young people's literary society has been organized, with more than thirty members. A ladies' aid society is also in operation. The outlook for the future is very hopeful. By the beginning of the New Year we expect to have our membership doubled.

I have also commenced to publish a monthly paper in connection with my work, called *Fremad* ("Forward"), with a good circulation. I send you a copy.

You may perhaps already know that I came into Unitarianism recently from the Methodist church, having served three years as pastor for the Norwegian-Danish Methodist Episcopal church in this city My convictions became so strong in favor of a liberal Christianity that I could not stay and sanction longer the orthodox church ideas. It was, of course, a hard thing to make the change, and it has brought on me a great deal of persecution; but the peace I have as a consequence of being true to God and myself is worth a great deal more to me than even personal friendships. We expect Rev. Kristofer Janson from Minneapolis out here next January on a lecture tour. His coming is hailed with delight all over the coast.

I send you these items in haste, thinking it may interest you to hear about the progress of Unitarianism among our people. Tacoma, Seattle, Spokane, and Astoria are ripe for a movement similar to this in Portland, if we had the men and means.

Yours,

JOHN L. ERICKSEN.

THE WESTERN CONFERENCE AND THE WESTERN CHURCHES.

The Western Conference, together with its allied organizations, has recently been sending urgent appeals for financial and other support, not only to its own churches,* but to all the Unitarian churches of the West.

We are sorry for this, since it necessarily stirs up the old trouble. It would be better if the conference would be willing to confine itself to those who agree with its position. The difference between the two positions is so clear and fundamental that there need be no confusion or misunderstanding. Let the adherents of each go their different ways in peace. For the Western Conference to keep pushing itself upon the churches that are out of sympathy with it is without justification: many feel grieved and hurt by it.

Of course, the desire for a real reunion on any honest or true basis is to be encouraged. If the Western Conference were taking steps looking to that end, everybody would be glad and would hasten to co-operate. But we are sorry to say there is no such sign. The churches must come to the Western Conference position. This, of course, they cannot do. Their separation from the conference was no hasty action, but something deliberately done, and for the gravest reasons. Why, then, continue to push for an impossibility?

When the strongest Unitarian churches of

*Only twenty-nine out of the ninety-four Western churches contributed last year to the Western Conference; and of the sixty-four not contributing and not identifying themselves in any way with the Conference are a majority of our largest, most influential, and most active societies.

the West asked the conference to commit itself in its missionary activities to the promotion of "love to God and love to man," it refused. When the American Unitarian Association asked if it was not willing to do its church extension work on the basis of theism, its directors replied, "No." With such a condition of things, of course a division was inevitable; nor can the breach be healed so long as this condition lasts.

Whenever the Western Conference will make its "Freedom, Fellowship, and Character in Religion" into "Freedom, Fellowship, Character, *and Worship* in Religion," or its "Truth, Righteousness, and Love" into "Truth, Righteousness, Love, *and Worship*," there can be union, but not before. Until then those who believe in standing honestly and unequivocally for the larger thing—faith in God as well as ethics and free thought—must go their own way. Fortunately, they do not have to go alone. The two national organizations stand unequivocally with them. There is yet to appear a single sign on the part of the A. U. A. or the National Conference of willingness to lay aside their distinct and declared character of Christian, theistic, and worshipping bodies. All Western churches that believe in this position have only to turn to the A. U. A. (which is carrying on most of the missionary work in the West anyway) there to find a missionary agency needing all the money that can be raised for it, and one to which they can give conscientiously and honestly, since it is distinctly Christian in its aims.

We cannot understand, and never have been able to understand, why the Western Conference does not hasten, gladly, joyfully, eagerly, to add the worship side to its ethical side,—the Godward side to its manward side,—and thus strengthen and ennoble its own position and work, as well as draw together all who would so gladly be one. But, if it has resolved irrevocably and finally to maintain its present narrower position, let it at least permit others to go on their own way, without having to be followed up every year by appeals in so many forms as to be a constant irritation and almost a persecution. Let us at least respect each other's convictions, and thus, as far as possible, have peace, waiting as patiently as we may for the coming of a generation which shall be wise enough to plant itself, with the Unitarianism of the world generally, upon that broader and more adequate religion which includes, as equally central and equally important, the Fatherhood of God and the Brotherhood of Man.

J. T. S.

HENRY DOTY MAXSON.

"He who hath caused no fear to the least creature need have no fear when he dies." This saying from the Brahmin Scripture was the last sentence written by Mr. Maxson. It was placed upon the blackboard for the young people's talk which preceded his last sermon delivered in Eau Claire, Wis., the evening of November 22. The next morning his body was found lifeless, the end having come in painless unconsciousness during the night.

In the same talk to the children he had shown them a card given him by a devotee of the old theology, on which was a diagram showing the broad and narrow way diverging from each other,—one leading to hell, the other to heaven. In the broad way was marked off "the clean footpath," but leading with equal directness to hell. Mr. Maxson, with that gentle humor so characteristic of him, had urged the children to keep surely in the clean footpath wherever it led, and to be wary of any other narrow path.

Few men have left a track in so clean a path as he. His is another of the lives which put to scorn the shallow notion that strong natures need leave behind them some blackened years. Nowhere do people speak his name with more reverence than in the home of his childhood and youth, in and near De Ruyter, N. Y.

He was blest in his inheritance and training. His middle name speaks the "Mayflower" descent, and many lines of plain but noble ancestors helped to give us this rare nature. His parents are persons of peculiar integrity and strength of character, and by their simplicity, strong sense of justice, and respect for their children's individuality gave their two sons just the help needed to bring out the best that was in them. These qualities in his parents Henry put to a severe test early in life. It

was expected that he was to become a minister in the Seventh Day Baptist church. From childhood he had so desired, and all the family and community were proudly watching his preparation, when he shocked them all by returning from the academy with the quiet but firm statement that his beliefs were not in accord with his church, and all the plans must be given up. Those were painful days for them all; but the fear for their boy's soul could not quite crowd out the parents' half-unconscious pride in their boy's courageous honesty. As the years went by, he did not hesitate to express to his parents his widening thought. It seemed to him that it was the only way to show genuine respect for their intellect and character. If more sons and daughters would feel so, instead of keeping from their parents all that differs from their older faith, we should be pained less often by the narrow bigotry of age. The reward came in the later years, when he saw in the old home, where both were past the threescore and ten, two thinkers as brave and progressive as himself, claiming his manhood's intellectual respect as well as tender regard. A few weeks before the son's death the parents had made public avowal of their opinions, and had been excommunicated from the church of their lifetime.

Mr. Maxson graduated from Amherst in 1877, after a college course which epitomized the career of the man. Looking over the annuals of those years, one is amazed that one student could have had so many honors lavished upon him. It was his strong manliness, lighted by tactful good will and hearty, generous comradeship, that gave him the loving admiration of professors and pupils. Then his simple modesty, which demanded nothing of leadership, made him an inevitable leader.

His boyhood's longing to preach never left him; but he felt, when he graduated, that there was no church in which he would be welcome. So for ten years he taught in Wisconsin,—first in Milton, then in Markham's Academy, Milwaukee, and the last five years in Whitewater Normal School, being also institute conductor during this time. Painstaking, considerate, clear, and sparkling with wit, his work was everywhere popular; and he became the hero of his pupils.

It hardly seems possible that it was only four years ago that Mr. Maxson began preaching. His real life began then. His experience, if known, would help many young people anxious for service to choose the preacher's office. He had found a ministry in teaching, truly; but it was the preacher's opportunity which really gave his soul to the world. Before, only the few could catch the secret of his reverent humility, only a few could be given glimpses of his holy incentives and unflinching trust. But in the ministry these rare opportunities became his constant privilege, and his own nature grew by the outgiving. Reserve blossomed into the self-forgetfulness of self-revelation, and two communities were given the revelation of his inner life in glad confidence. All the thirty-six years of his life before had been strewn with loving service; but it remained for those four years to give him a vital place in the spiritual life of hundreds.

Many agencies had opened the way into the ministry for him. He had become convinced that the Unitarian church would leave him a free man in the pulpit, and the efficient officers of the Wisconsin Conference developed an opening for him in Menomonie and Eau Claire. It is good to think how amply the material conditions of his work were provided. A cosey little church in Eau Claire soon came; then the Mabel Tainter Memorial Building in Menomonie, a palatial provision for all the needs of the church, with free library, club-rooms, —indeed, everything that the needs of helpfulness could desire, all luxuriously equipped. The time was short with this people, but it seemed perfectly rounded. A few weeks before the end twenty children had been taken into the church in Menomonie. A social had been held the last week in both cities, which had left a delightful glow of fellowship and mutual affection. The last sermon was on the subject, "How Much does He Get?" and was a plea for service, and a humble, intense self-questioning of his service for them. He had never before stirred his people more deeply, never revealed his most holy aspirations for the work more fully; and, when it was over, and the news came that he had gone so quickly out of sight, it was not alone the wife and little Julia and the dear old par-

ents and the noble brother who were bereft, but into hundreds of homes came a great wave of pain. All who had lost a pastor or friend had lost a brother as well, and a crisis in the heart life of hundreds was marked by that going.

But his people had caught his spirit too well to grieve. The sobs of strong men and the heartaches of all were translated into energetic determination not to let his work flag; and all of the work continues as planned. Lay-readers fill the pulpit, when supplies are not to be found; and there is every promise that the work will grow ever richer now that its leader has

"Joined the choir invisible."

The universe is blessed, indeed, when such a life is possible. All life is more sweet and bright because of his "sweetness and light."

MILA F. TUPPER.

Grand Rapids. Mich.

"CONDUCT AS A FINE ART."

The book with the above title is especially timely. It consists of two essays and an introduction. The introduction and the first essay on "The Laws of Daily Conduct" are by Nicholas Paine Gilman, the well-known writer on economics and one of our Unitarian ministers. The second essay, on "Character Building," is by Edward P. Jackson, a master in the Boston Latin School.

Both essays were written in response to an offer by the American Secular Union of a prize of one thousand dollars for "a treatise, essay, or manual," best adapted to aid teachers in instructing children "in the purest principles of morality without inculcating religious doctrine."

The preface modestly states that no one of the many manuscripts submitted was judged by the committee fully to meet all the requirements, and therefore the prize was equally divided between the two essays which make this book. We are inclined to think from the admirable quality of each essay that the prize was divided, not so much because of the failure of either one to meet the requirements as because of the excellence of each which the judges could not allow to go unrecognized.

We do not recall a book of this kind which has so held our attention. The sincere conviction and earnest purpose of both writers are evident on every page. It is plain from even a cursory glance at the book that these are not ordinary prize essays, but that the authors have written more from the love of their subject than from the hope of the prize. A bait of a thousand dollars could not alone call forth such clear moral insight, nor could the lucidity of the style be created for the occasion. Both are the results of careful thought on this most important branch of education, the moral instruction of the young, and prove the writers well fitted, both by nature and by training, for the task they have assumed.

The introduction discusses the three questions: 1. "Can morality be taught in public institutions, supported as they are from taxes laid upon the whole community, without doing injustice to any portion?" 2. "Is it desirable to give general moral education in the school-room?" and 3. "*How* shall morality be taught in our schools?" This last question is answered by the essays which comprise the main part of the book.

We naturally expect the first two questions to be answered in the affirmative, but in addition to the answers there are reasons and arguments for the position taken which are full of suggestions for the parent or teacher.

The two essays which follow have the same purpose, but entirely different methods. The first, as the author himself styles it, is "general and synthetic in its treatment," while the second is "analytic." Mr. Gilman writes of "Life under Law," "The Law of Justice," "The Law of Kindness," "The Great Words of Morality," and, finally, "Life according to the Golden Rule." Here we have not so much specific cases with directions how to act, but the general *laws* underlying right conduct and from which we are to derive our instruction for special cases. For instance, the first chapter emphasizes the necessity for "a rational human being to acknowledge that he lives in every time, place, and condition under law, and, most of all, under the moral law of universal human nature, to which he owes obedience." In the chapter on the "Law of Honor" we

read: "In the end it is always better to be than to pretend to be. We are to respect the law; we are to respect public opinion; but most of all we are to respect our careful consciences." Every emergency in the moral life is provided for, not by describing each emergency, but by explaining the *law* which covers it. At the end of each chapter there are "notes" containing further suggestions to the teacher, references to books and current literature, which, if consulted, cannot fail to add greatly to one's knowledge of the subject.

It is an improvement to have the notes gathered together at the end of each chapter rather than to put them all at the end of the book or at the foot of the page.

The second essay is likely to be the more popular because it is cast in dialogue form; and this most difficult task is done extremely well. There is a genuine dramatic ability shown in depicting the different characters by the rather meagre resources of question and answer. "Dr. Dix, the Principal of the Freetown Academy," is not a mere puppet set up to ask questions that the author may have an opportunity of expressing his own ideas; but he is a real man, with quick, ready sympathies with the boys and girls in his class, and makes us wish we had been so fortunate as to be pupils in the "Freetown Academy." The pupils who are the other *dramatis personæ* are none the less boys and girls. Their questions and answers are what we might expect from children of their age. The difference between a boy's view and a girl's is often very clearly brought out, and shows the writer to be a keen and appreciative observer of human nature.

The subjects of these "Talks" are suggestive. Here are some of them: "What is Right?" "Credit and Other Rewards of Merit," "Good Boys and Fun," "When the Good Boy will Fight," "The Attractiveness of Vice," "Honesty," "A Black List." Such subjects as these meet the children on their own ground, and hold their attention at once.

Altogether, the book is a very unusual one. It is a great pleasure to find ethics treated so simply, so wisely, and without casuistry. Although the authors have carefully avoided any religious instruction, every one who is interested in the growth of religious influences will welcome this book as a successful attempt to lay a moral foundation fit for the spiritual temple.

The notice should not fail to be given that these essays are published separately as well as in one volume; but, since each is more luminous because of the other's presence, the one-volume form is decidedly to be preferred. R. S.

TRAINING FOR THE UNITARIAN MINISTRY: SCHOOLS, EXPENSE, ETC.

The articles on the subject of the Liberal Christian Ministry that have appeared in the last three or four numbers of the *Unitarian* have brought us several inquiries about schools for theological study, length of course required or desirable, qualification for admission, expense, and so forth. For the benefit of those making the inquiries, and others, we print the following brief statement, which has been kindly furnished us by a member of the faculty of one of our Divinity Schools: —

There are two main sources to which the Unitarian body in this country looks for the supply of its vacant pulpits,—the Divinity School of Harvard University and the Meadville Theological School. At each of these institutions the curriculum is essentially the same. The completion of the regular course of study requires a residence of three years. At Cambridge the requirements for admission are as yet somewhat more stringent than at Meadville, only those who have received a complete college training, or its full equivalent, being admitted to the regular course; while at Meadville only a good general education is required for admission, to which requirement, however, there will next year be added a somewhat strict examination in the English language and in the general outlines of the history of English literature.

School charges and the expenses of living are greater at Cambridge than at Meadville; but, on the other hand, those in need receive a correspondingly larger amount of pecuniary aid. At Cambridge it costs, for the school year of thirty-eight weeks, about $275, on an average, not including expenses of light and washing. At Meadville there are few students who spend more than $175

a year, and some get along comfortably for even less.

While there are extreme limits both of youth and of age which would doubtless be considered a practical disqualification for entering upon a course of study with a view to taking up the practical work of the ministry, no young man of competent preparation, whose heart is in the work, and who is mature enough to enter upon the study of any profession, is likely to be turned away from any theological school simply because he is young.

The Meadville Theological School was established nearly fifty years ago; has had a steady though not rapid growth in popularity and usefulness; is widely and favorably known throughout the country, and some of its students have come from far-off Armenia, Japan, and various parts of Europe. Besides the regular courses of study, under its able corps of resident professors and assistant professors, liberal and valuable courses of lectures are given each year by eminent specialists, and short systematic courses of instruction are given at stated intervals by three non-resident professors of ripe learning, wide experience, and practical knowledge. The curriculum includes all those branches usually pursued in theological institutions, among which are the History of the Christian and Other Religions, Philosophy of Religion, Comparative Religion, Literature of the Old and New Testaments, Doctrinal Theology, Theoretical and Practical Ethics, History of Israel, the Life of Jesus, Homiletics, Ecclesiastical Jurisprudence, Christian Sociology, Church Polity and Administration, History of Philosophy, Psychology, Logic, and the Hebrew, Greek, and German languages. The instruction is given chiefly by lectures.

The school is unsectarian, its charter forbidding the application of any doctrinal tests for admission to its privileges, except a belief in the divine origin of Christianity, though its management and support are by individuals and associations connected with the Unitarian denomination. Most of its students are naturally of this faith, though many members of other Christian bodies have enjoyed its advantages in the past. No charge is made for tuition, or the use of its living rooms and library of twenty thousand volumes; and the cost of living in Meadville is so low that the necessary expenses of a student here need not exceed $150 a year, aside from clothing and travel. The regular course of instruction covers a period of three years, with an additional year in cases of need. The preparation requisite for admission is a good academic education, most stress being laid upon a thorough preparation in the English language, the entrance examination also bearing specially upon the applicant's general fitness to enter upon a course of theological study, and both sexes are admitted upon terms of equality in all respects.

Its buildings comprise two commodious structures of brick, one two and the other three stories in height, heated by steam, lighted with gas, and occupying one of the most sightly elevations in the city. The main building, Divinity Hall, contains the chapel, a large lecture-room, thirty rooms for students, a commodious dining-room, and apartments for the custodian's family. In the other building, Huidekoper Hall, are three lecture-rooms, a library with every convenience, and accessible racks, containing twenty thousand volumes, with room for several thousand more, and a study, which is furnished with several hundred reference books for daily use. The school year extends from the end of September to the middle of the following June.

The establishment of the Theological School and its location in this city are the result of a noble generosity on the part of a former prominent citizen of Meadville, the late Mr. H. J. Huidekoper; and liberal gifts have also been made from time to time by friends of the institution residing here. The treasurer's report for the year ending July 1, 1890, shows that the property of the school and its invested securities are valued at about $280,000; and an effort is now in progress to raise a large additional endowment fund, $150,000, with every prospect that it will be successful, as a large part of the amount has already been pledged.

This school is justly the pride of the Unitarian denomination throughout the United States, and its sphere of usefulness and influence is yearly increasing. For catalogues and other information, address the President, George L. Cary, A.M., Meadville, Penn.

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM ALFRED TENNYSON.

SUNDAY.

Faith.

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him: thou art just.

Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,—
A beam in darkness: let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.

MONDAY.

Above the Clouds.

Though Night hath climbed her peak of highest noon,
And bitter blasts the screaming autumn whirl,
All night through archways of the bridged pearl,
And portals of pure silver walks the moon.
Walk on, my soul, nor crouch to agony,
Turn cloud to light and bitterness to joy,
And dross to gold with glorious alchemy,
Basing thy throne above the world's annoy.
Reign thou above the storms of sorrow and ruth
That roar beneath; unshaken peace hath won thee;
So shalt thou pierce the woven glooms of truth;
So shall the blessing of the meek be on thee;
So in thine hour of dawn, the body's youth,
An honorable eld shall come upon thee.

TUESDAY.

The Larger Trust.

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything!
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.

WEDNESDAY.

The Flower.

Flower in the crannied wall,
I pluck you out of the crannies,—
Hold you there, root and all, in my hand,
Little flower; but, if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

The Higher Pantheism.

The sun, the moon, the stars, the seas, the hills, and the plains,—
Are not these, O Soul, the vision of Him who reigns?

Speak to Him, thou; for He hears, and spirit with spirit can meet,—
Closer is He than breathing, and nearer than hands and feet.

God is law, say the wise, O Soul; and let us rejoice,
For, if He thunder by law, the thunder is yet His Voice.

And the ear of man cannot hear, and the eye of man cannot see;
But, if we could see and hear, this vision, were it not He?

THURSDAY.

Nothing will Die.

When will the stream be weary of flowing
Under my eye?
When will the wind be weary of blowing
Over the sky?
When will the clouds be weary of fleeting?
When will the heart be weary of beating?
And Nature die?
Never, oh, never: nothing will die.
The stream flows,
The wind blows,
The cloud fleets,
The heart beats:
Nothing will die.

Nothing will die:
All things will change
Through eternity.
'Tis the world's winter.
Autumn and summer
Are gone long ago.

Earth is dry to the centre;
But Spring, a new comer,—
A spring rich and strange,—
Shall make the winds blow
Round and round,
Through and through,
Here and there,
Till the air
And the ground
Shall be filled with life anew.

The world was never made:
It will change, but it will not fade.
So let the wind range;
For even and morn
Ever will be
Through eternity.
Nothing was born:
All things will change;
Nothing will die.

FRIDAY.

Mastery over Fate.

Turn, Fortune, turn thy wheel and lower the proud;
Turn thy wild wheel through sunshine, storm, and cloud:
Thy wheel and thee we neither love nor hate.

Turn, Fortune, turn thy wheel with smile or frown;
With that wild wheel we go not up or down:
Our hoard is little, but our hearts are great.

Turn, turn thy wheel above the staring crowd:
Thy wheel and thou are shadows in the cloud;
Thy wheel and thee we neither love nor hate.

Smile and we smile, the lords of many lands;
Frown and we smile, the lords of our own hands:
For man is man and master of his fate.

SATURDAY.

Prayer.

More things are wrought by prayer
Than this world dreams of. . . .
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

"The helping of man is the best serving of God."

EDITORIAL NOTES.

"The year is new: let us make life new."

"Days should speak, and multitude of years should teach wisdom."

"I expect to pass through this world but once. If, therefore, there be any good deed that I can do, or any kindness I can show to my fellow-being, let me not defer or neglect it; for I do not expect to pass this way again."

With the New Year comes another edition of our denominational Year Book. Two additional pages are required for new matter. The list of societies adds up to 439, and of these 91 are given as without settled pastors. Most of these pastorless societies are very new or very small. We notice 32 new names in the list of ministers: most of these have recently settled over societies in growing Western towns. And we regret to record *eleven* names removed by death. These are S. A. Devens, F. Frothingham, T. L. Gorman, T. Hill, F. Hinckley, H. D. Maxson, S. Robinson, D. W. Stevens, L. G. Ware, J. Wills, and H. Wood.

The list of life members of the American Unitarian Association shows a gain of 100 names. There seem to be few changes in the lists of allied societies, conferences, associations, etc. One new organization appears under ministerial associations; namely, "The Younger Ministers' Association," organized 1889. Its purpose is to promote sociability among the younger ministers and more efficient co-operation in denominational interests. Meetings are held the last Monday in each month, Rev. Frederick B. Mott, president, and Rev. Albert Walkley, secretary.

The list of periodicals published in the denomination has one name less,—that of the *Unitarian Review*,—the publication of which was discontinued with the December number. A foot-note announces, however, that a new *Quarterly Review* may be expected early in the year.

We are glad to lay on the grave of our honored Dr. Hill a tribute from the pen of one who has known him so long and intimately, and is otherwise so well qualified to speak of his great abilities and worth, as

Dr. Livermore. We are scarcely less glad to have one who knew our beloved brother Maxson so well as did Miss Tupper tell our readers of his noble character, and give expression to the admiration and sorrow that are in many hearts.

Taken as a whole, things are going well in the theological world. In spite of all opposition, the Higher Criticism of the Bible steadily gains ground. This means that the doctrine of Bible infallibility is giving way. This, again, means a gradual but irresistible drifting of the seat of authority in religion from an ancient book to the reason and conscience of man; from the inspiration of a distant past to the living inspiration of to-day. And this in its turn means the slow but sure passing away of much that is most outworn and objectionable in the current Christianity and the coming in of more reasonable religious doctrines, higher standards of ethics, more active philanthropies and purer worship.

Steadily Andover and Cambridge approach each other. If the so-called "Trinitarian" Congregationalist body in this country stood generally with its more advanced men,—the faculty of the Andover Theological School, Dr. Lyman Abbott of the *Christian Union*, Dr. Munger, and many others,—there would be little reason for longer separation between it and Unitarian Congregationalists. This has seldom been so clearly made manifest as at the meeting of the Boston Unitarian Club held at Hotel Vendome, on the evening of December 9, when the club was addressed on the subject of "The New Orthodoxy," by Dr. Abbott, Prof. Tucker of Andover, Rev. George A. Gordon, pastor of the Old South Church, Boston, and Dr. Andrew P. Peabody of Cambridge. The addresses were as frank, sincere, and candid as they were able. When they were over, the Unitarians very generally said, "They contained very few words which we could not subscribe to heartily." We wish it were possible to give the addresses to our readers entire. Any persons wishing to read them can find them reported in full in the *Christian Register* of December 17. As a single illustration of their broad and progressive spirit, we quote a few sentences from Dr. Abbott on the subject of endless punishment: "I have long since abandoned," he said, "the horrible travesty of Divine Justice involved in the doctrine of endless sin and endless punishment. I have abandoned it, not because I dare not look eternal suffering in the face, but because I cannot conceive of eternal sin, because I cannot believe that anywhere in God's great universe there will be at the last some little corner, large or small I ask not, where God will be defeated, and where passion and hate and wrath and wickedness will go on with increasing flame and fire forever and ever. I believe that at the last God's grace will triumph in every soul, that all men will be brought to righteousness and God."

The question of the growth of Roman Catholicism in the United States is one that is much discussed, and that gives uneasiness to many who see danger to our religious liberties in the dominance of a church which places allegiance to a foreign pope above allegiance to our own civil government. The official statistics issued by the Propaganda at Rome a few months ago claim that there are in the United States 8,025,000 Catholics. Our own national census recently completed reduces this number somewhat, giving the number of Catholic communicants as 6,250,000, which is thought to indicate a Catholic population of about 7,350,000. This, though smaller than is claimed by Rome, is large. Two or three facts may well be borne in mind, however, by those who think it alarming. One is that a single one of the Protestant denominations, the Methodist, is nearly as large; while all the Protestant bodies together form an aggregate between three and four times as large. Another is, the great growth of Catholicism here has come almost wholly from immigration. Indeed, that growth seems to have fallen considerably below what it naturally should be, counting the enormous number of immigrants we have received from Catholic lands. Still, again, loyalty to our government seems to grow and servility to the Romish hierarchy seems to decrease with time, so that the second and third generations of these Catholic immigrants are likely to be found pretty stanch friends to our institutions and to our

freedom. The one real danger seems to be that which threatens our public school system. If we can preserve our free public schools, we can defy priestly hierarchies. This is what the Romish church itself sees: hence its tremendous and determined effort to break up our school system. It is here that we must stand guard with sleepless vigilance.

In this connection it is interesting to notice that, by official statistics coming to us from Prussia during the past thirteen years, there have been in that country 22,792 conversions from Catholicism to Protestantism, and only 2,441 from Protestantism to Catholicism. A similar state of things exists in Switzerland. Quite as suggestive are some facts which the London *Christian Life* states as to the reaction away from Catholicism which has been going on in England in recent years. Following the conversion of Newman there was a marked revival of Romanism in England. Many persons of considerable distinction and influence went over. In recent years, however, not only has such ecclesiastical migration largely passed away; but not a few who went have returned. Among the latter are to be mentioned such eminent names as Lord Robert Montagu, Canon Foulkes, F. A. Paley, the distinguished scholar, Thomas Arnold (Mrs. Humphry Ward's father), Father Roberts, the nephew of Cardinal Manning, Father Law, chaplain to the Duke of Norfolk, the eminent Father Addis, Father Whitehead, who had not only embraced Catholicism, but had become a Dominican monk. Everything indicates that, with the growth of knowledge which the future is sure to see, those churches will not grow most in favor which hold the human mind most in bondage. In the article of Rev. E. P. Powell on "Recent Evolution in Theology," printed in this number of the *Unitarian*, the author makes the rather startling prediction that "inside of ten years the pope will place himself in the van of the New Theology." We may not be able to believe that so great a revolution as this can come in a decade; but one thing seems certain, and that is that, if Catholicism is to make any very great gains in the future, it must be by coming more into line with progressive thought. But for it to do this will be to lay aside those characteristics which have made it a danger to our free institutions.

The *Dawn* of Boston gives the platform of the Christian Socialists in a nutshell, as follows: "We are often asked what definitely we would have men do. We say: Let the Church stop its heresy trials and ritual debates, and vote against Mammon. For what measures?

"The employment by municipalities of the unemployed.

"The eight-hour day.

"The issue of money to the people direct on good security.

"The nationalization of the telegraph, railroads, and coal mines.

"The municipalization of local natural monopolies.

"The taxation to full rental value of land held on speculation.

"The prohibition of the liquor traffic.

"The extension of suffrage to women."

It is plain that demands with so much sobriety and justice in them as are contained in some of these are not to be lightly put aside. The church, as well as the State, must face these most pressing concerns of our time. We can but think that one of the great benefits to come from the theological advance going on in our day is that men's minds, freed from the long bondage that they have been under to dogma and otherworldism, will gain new liberty and leisure for the new and urgent work of practical religion,—the "doing of the will" of the Father by furthering the ends of justice on the earth, the "serving of Christ" by caring for and lifting up Christ's suffering and oppressed human brothers.

"Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.
These set he in the midst of them;
And, as they drew back their garment-hem
For fear of defilement, 'Lo! here,' said he,
'The images ye have made of me!'"

O great Christian church, rise up in the might of the spirit of him whom thou dost so glibly call Master and Lord, to cast this dark reproach from this age, and *from thyself!*

TEMPERANCE NOTES.

Several cities in Massachusetts have changed their votes this fall from license to no-license, among them New Bedford and Worcester. In the former city a sermon preached by Rev. William J. Potter played an active part. It was printed by the "No-license Campaign Committee," and freely distributed; and, if one may judge by the impression received in reading it, it must have been a most effective campaign document.

Mr. Potter took for his text the "Egg Island Crime," which for weeks had been occupying the county court, and with which the newspapers had been busy. He traces the crime to its source,—going behind the "guilty person" to the "guilty thing"; and he says: "I go behind the law and the trial and all the persons. I arraign rum-drinking, whiskey-drinking, alcoholic dram-drinking, as the murderer. This was the crime together."

Mr. Potter is considered a radical in theological and denominational thought. He is regarded as a man of careful statement, and certainly not given to rashly formed opinions. It is therefore of more than ordinary interest to read the following:—

"I do not think that human society can attain to a high degree of public order or of peace, or of freedom from such acts of violence and carnage, until it has learned a way to arrest, try, convict, and put out of existence this giant criminal of all, the breeder of crime and father of criminals,—intemperance. Nor do I think that our modern civilization deserves to be called a *moral* civilization until it has shown a great deal more of zeal and success in dealing with this evil than is now apparent. Nor, further, do I believe that we of this congregation, nor the members of any congregation of worshippers, are entitled to much quieting balm of religious contemplation nor to spend much time in rapt vision of the future felicity and peace of heaven, until we have exerted ourselves to the utmost to find a way for arresting and destroying this fruitful cause of so vast a part of the crime and carnage of earth." Mr. Potter goes on to advocate total abstinence "as one of the most important, if not an absolutely necessary means, of success," and to urge no-license as "one of the needed remedies," "until every liquor-saloon and bar-room in the land shall be closed, and their criminal traffic, if it exist at all, shall be driven like any other crime into obscure places of concealment, and hunted from the sight of men."

The large no-license vote of Boston this year has created much interest. Last year's vote against licensing saloons was 13,910; this year's, 21,310. Last year the majority against no-license was 15,249; this year, only 4,327. What does this mean? Not, we fear, a sudden conversion to temperance or no-license principles; for the Democratic wards gave the strongest votes. The result has probably arisen from the fact, as the Boston *Herald* points it out, that large numbers of the Democrats have come to the opinion that the liquor interest is politically adverse to them, and has of late been handled by the Republicans. Formerly the Democratic party could count upon the solid liquor vote. To-day it is not so. The Republicans have always distrusted the saloon vote. The Democrats are coming to the same opinion. It is a political matter; and the vote in Boston is simply a rebuke to the saloon interest for its Republican proclivities.

However, the sooner both parties learn to distrust the saloon, and see that *it will always vote for itself*, the sooner will they cease to pander to its selfish interests. The more clearly the true motive of saloon politics is revealed, the better.

In a series of lectures upon "Heroes of Reform," to be given in Providence, R.I., Mrs. Anna Garlin Spencer will speak upon "John Pierpont, the Preacher of Temperance, Dr. Day, the Healer of the Inebriate, and Josephine Butler, the Defender of the Outcast." C. R. Eliot.

GUILD DEPARTMENT.

THE PILGRIM FATHERS.

Read before the Guild at Medfield, Mass.

By many the names "Pilgrim" and "Puritan" have been generally applied to the early settlers of Massachusetts, regardless of whether they belonged to the Boston or Plymouth companies. This is wrong. The Pilgrims, or Pilgrim Fathers, settled at Plymouth, and held different religious views, and were entirely separate from the Puritans. In reading of the Pilgrim Fathers, we are attracted by their courage, their steadfastness, their faith in their religion, in spite of the opposition and dangers to which they were exposed. What a strong faith they must have had in God and in their religion to be willing to leave native land, friends, and relations for an unknown and hostile shore! At the first they met with disaster, and were compelled to abandon one ship. But their courage was undaunted, and they took as many as possible in one ship and left the rest to come later. In reading of their voyage across the ocean, and of the dangers to which they were exposed, and of their landing on that bleak and unknown shore, in the midst of winter, one can but feel helped by their cheerfulness and faith. On board their frail craft off the coast of Cape Cod, they

drew up a compact, or constitution, by which to govern themselves. In this compact was planted the germ of free institutions, a free country, and freedom of thought.

The Pilgrim Fathers have been blamed many times for their persecution of Quakers, Baptists, and others who did not agree with them in their religion. But they can hardly be blamed when we consider the facts. They had given up a good deal, and endured hardship, that they might be able to worship in their own way, without molestation. Naturally, they felt bitter against other sects who tried to spread their doctrines and to oppose the Pilgrims' religion. But, as they said, all they wished was that they should leave the colony. They might start another colony, and worship as they pleased, as long as they did not spread their doctrines among the Pilgrims. They had not received the light of religious freedom which we have, and should not therefore be blamed.

GEORGE L. L. ALLEN.

A sort of encouraging need is met with in Greenfield, Mass., brought to our notice by the paper published by the guild of the Unitarian church. The editor speaks of a commendable zeal in charitable work manifested by certain members of his Sunday-school, and then adds, "The pastor is unable to produce poverty enough—deserving help—to meet the demand for it among these eager little Christian workers."

The Guild of the Good Shepherd in the Second Unitarian Church of Athol, Mass., held a meeting, on November 15, in memory of James Russell Lowell. It was a public meeting, and a large attendance is reported. Surely, the organization of the guild, based as it is on the religious interest, must lend itself in many a way to the conduct of special meetings. It seems to be quite unlimited in the range of its adaptability. But let the religious purpose be held central and pivotal.

The president of the National Guild Alliance, on exchange at Dedham, Mass., addressed a guild meeting to which had been invited various organizations of the parish, including Lend a Hand Clubs, King's Daughters, etc., in order to extend the interest in the guild on the part of the charitable organizations. It seemed as if much interest had been quickened by the meeting, which included a conversation about guilds of an informal character.

A semi-annual mass meeting of the National Guild Alliance is to be held in Channing Hall Jan. 3, 1892, at three o'clock in the afternoon. Some account of the meeting will appear in the next *Unitarian*.

B. R. BULKELEY.

UNITY CLUBS.

In nearly all Unitarian churches there is now some kind of organization which might properly be designated as a Unity Club. Such clubs are widely divergent in character and objects, but all have the common aim of giving added life and purpose to the churches with which they are connected. Some of them are purely social clubs, some have for their main object the raising of money for church purposes, while an increasing number have definite philanthropic, intellectual, and religious aims.

This year, more than ever before, a tendency is shown for the study of social and humanitarian problems. Many of the programmes take up the current questions of the day which bear in this direction, while others make a systematic study of social problems. Perhaps no line of study could be more profitable than this for those who believe in a religion whose chief object is the improvement of humanity.

It is not safe to assume, as some good leaders in these fields do assume, that it is only necessary to help other people in order to fulfil the mission of philanthropy. A sentimental charity is quite as likely to do evil as good. To avoid a foolish interference with others, a careful study of social problems is necessary. It is the truest charity oftentimes which sets us to finding out why it is that there are poor and unfortunate people in the world. A Unity Club which earnestly grapples with these interests, with a really zealous wish to understand them, is doing about as good work as can be accomplished in any church. For want of such earnest and wise study, most of the charity work done, even in our most philanthropic churches, is little better than an evil.

Such study I would commend to our clubs. It is a tendency of the times to give much attention to all these social questions. We cannot do better than to follow it, because it goes so closely along the line of our religious thought and convictions. Certainly, such study would be of much more value than most other which is carried on by the clubs. Indeed, too much cannot be said for the worth and the advantage of such study.

In the Second Church, Boston, Rev. E. A. Horton has just organized what is called the "Study Table." It is a branch of the Young People's Fraternity of that church. Its object is mutual helpfulness in regard to current questions and books. The first part of the evening is spent in answering, by designated experts, such questions as any of the members may wish to ask about the problems; persons, and books of the day. The last half of the evening is devoted to a paper on some special topic of present interest by a specialist. For instance, Mr. Flower of the *Arena* is soon to tell how a

popular magazine is made, and Mr. Hamlin Garland is to talk about the mission of the short story. Such a club cannot fail to be of interest and profit. In a greater or less degree, several of the Un ity Clubs are doing substantially the same thing, though not in quite the same way or with so excellent facilities.

The National Bureau of Unity Clubs is actively at work to promote the general interests of all societies connected with our churches. It stands ready to help every such club, society, or fraternity in any way desired. Correspondence is invited, calls are solicited. The secretary is always in his room, No. 11, Unitarian Building, 25 Beacon Street, Boston, on Mondays. He devotes much time to the work of the clubs, the guilds, and to the Unitarian Temperance Society. He is solicitous, however, of becoming more useful to these organizations.

One who carefully studies with each year the programmes of the clubs will see that they are growing constantly better. The objects had in view are more definite, the work done is more creditable, and the programmes are planned with a better purpose. The entertainment spirit is less prevalent, and there is a stronger desire manifested to make the clubs really helpful. Much improvement is yet possible, however, in making the clubs more directly helpful to the churches with which they are connected. Some of the clubs aim too much at intellectual recreation, and too little at what will give an uplift to the lives of the members. We are so much interested, however, in any attempt to give people a wider intellectual horizon that we do not care to press this suggestion too far. We are convinced that many churches, as well as many communities, need to come in contact with the intellectual life of the time, and to catch its broad, courageous spirit. We see too little of this spirit, and far too much of what is quite other, to make or wish to repress any earnest desire for more knowledge. Not everything can be done, however; and what is done should be carefully and wisely planned, so that the most of uplift can be had, along with the most of intellectual earnestness.

The class of twenty-five young ladies which has now for five years met once a fortnight in the parlors of Mrs. E. B. Fellows of Manchester, N.H., to read Emerson and other such authors, has found much of profit in so doing. It is not simply that they have read so many pages and books under Mrs. Fellows's guidance, but that their intellectual horizon has been much widened, and that their spiritual natures have been deepened and purified. Probably nothing else connected with any of our churches could give just that searching experience which is had by such communion of soul with soul, under guidance such as this, by the great spiritual thinker, and the earnest word and counsel of an older person. It were well if many more such classes came into existence.

GEORGE W. COOKE.

LITERARY NOTES.

Readers of the fine articles on "John Huss and Jerome of Prague," by Rev. S. Fletcher Williams of Scarborough, Eng., which appeared in the *Unitarian* of October and November, will be glad to welcome the same pen in our present issue, and also to know that the article on "John Stuart Mill" is to be followed by "Notes on Bossuet," "Notes on Fénelon," and "Notes on Pascal."

Not Mrs. Helen N. Bates of Watertown, Me., but Miss Helen N. Bates of Waterville, Me., is the person who has raised the fund for printing the hymn-book for Mr. Kissor Singh of Jowai, India. The error was made in our November number.

The Year Book of the Unitarian Congregational Churches for 1892 is just out, containing lists of societies, ministers, associations, and conferences, and other denominational information; also, a complete list of Unitarian societies, with their ministers, in Great Britain and Ireland. Price 20 cents. Order from the American Unitarian Association, 25 Beacon Street, Boston.

We are in receipt of the *Universalist Register* (Year Book) for 1892. It contains 112 pages, and is crowded with statistics and other information regarding the Universalist denomination. Its editor is Richard Eddy, D.D. Its price is 25 cents. Order from the Universalist Publishing House, 30 West Street, Boston.

Rev. Messrs. Robert Collyer and Theodore C. Williams of New York, Joseph May of Philadelphia, and Thomas R. Slicer of Buffalo have begun printing a joint series of weekly sermons entitled the *Weekly Exchange*. Each preacher prints one sermon a month. The primary object is in this way to provide constantly fresh reading matter for distribution from the tract-racks of the several churches. But others outside will be supplied, and at very low rates. Address Miss E. B. Wheelock, Unitarian Headquarters, 104 East 20th Street, New York. The plan of several pastors joining thus to print a sermon series seems a good one, which others also might adopt to advantage.

The last sermons of James Freeman Clarke on "The Lord's Prayer" have been published by the American Unitarian Association, in a small volume to be sold for

fifty cents. These sermons were published in book form in London soon after Dr. Clarke's death. We are glad they are now given to us in this country.

"Three Bits of Rhyme" is a pretty little pamphlet containing poems upon "Saxon Grit," "Under the Snow," and "The Legend of the Two Kings," written by Rev. Robert Collyer in his familiar and popular way. It is published for the benefit of the Messiah Home for Little Children, 4 Rutherford Place, New York. The price is 25 cents, and it can be obtained from Miss H. Flint, 109 East Thirty-ninth Street, New York City.

Mrs. Humphry Ward's new novel, "The History of David Grieve," is to be published in this country by the Macmillans about the middle of this month. It is understood that it will trace the career of a disciple of Robert Elsmere in work among the poor of London. We are told that the advance orders for the book are very large. That there is an increasing public interest in philanthropy and charity is indicated by the following among many other facts: 1. *Scribner's Monthly* announces for the coming year a series of articles upon "The Poor of the World's Great Cities." 2. The new English religious monthly, the *Review of the Churches*, begins its career with the first of a series of papers from Archdeacon Farrar upon some of the more important philanthropies of our time. 3. The Charity Organization Society of the city of New York has begun the publication of a monthly called the *Charities Review*. These are all hopeful signs of the times.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Arena (December).

Whittier, the New England Poet. By George Stewart.

The Woes of the New York Working-girl. By Edgar Fawcett.

Suffrage and Citizenship. By Francis Minor.

Association in Clubs, and its Bearing on Working-women. By Helen Campbell.

The Forum (December).

Degradation by Pensions: The Protest of Loyal Volunteers. By Lieut. Allen R. Foote, founder of the Society of Loyal Volunteers.

Is Modern Education a Failure? By Frederic Harrison.

A Day with Tennyson. By Sir Edwin Arnold.

The Work of Women's Clubs. By Alice H. Rhine.

Andover Review (December).

The Biblical Conditions of Salvation. By William Ward.

A Word in Behalf of Eudamonism. By William F. Cooley.

The Atlantic Monthly (December).

The Transition in New England Theology. By Alexander V. G. Allen.

The Most Ancient Shrine in Japan. By Lafcadio Hearn.

Shakspere's "Richard III." By James Russell Lowell.

Scribner's Magazine (December).

Afloat on the Nile. By E. H. Bloomfield.

The Land of Poco Tiempo. By Charles F. Lummis.

Century (December).

Mozart: After a Hundred Years. By Amelia B. Mason.

The Ocean from Real Life. By John A. Beebe.

Science and Immortality. By Augustus J. DuBois.

New England Magazine (December).

Randolph of Roanoke. By Albert G. Evans.

Brunswick and Bowdoin College. By Charles L. Slattery.

Stories of Salem Witchcraft. By Winnifred S. Nevins.

Review of Reviews (December).

Some Statistical Undertakings at Washington. By A. Shaw.

A World League of English-speaking Women. Illustrated.

Mrs. Besant: Theosophy's New Leader.

Unitarian Review (December).

The Heresy of Non-progressive Orthodoxy. By William Bryant.

The Day of Reconciliation. By George Buckley.

History as Development. By Charles C. Shackford.

James Russell Lowell. By John W. Chadwick.

Gen. Booth's Experiment. By Herbert V. Mills.

Old and New Testament Student (December).

American New Testament Scholars: Llewelyn J. Evans, D.D. By Arthur C. McGiffert.

The Proverbs of the Bible and Other Proverbs. By George S. Goodspeed.

Lend a Hand (December).

Marriage and Divorce. By Hon. Carroll D. Wright.

Massachusetts Indian Association.

A Nation's Debt of Honor. By G. Brown Goode.

North American Review (December).

Thoughts on the Negro Problem. By James Bryce, M.P.

A Great Statistical Investigation. By Hon. Carroll D. Wright.

Italy and the Pope, II. By ex-Prime Minister Crispi.

WOMAN'S WORD AND WORK.

The second regular meeting of the New York League of Unitarian Women was held at the Second Unitarian Church, Brooklyn, on Friday, December 4, at 11 A.M. The president, Mrs. Morse, called the meeting to order. The report of the last meeting was read and adopted, also the report of the treasurer. The Religious News Report was read by Mrs. Chadwick. The item of chief interest to the league was the announcement of the election of Mrs. Dix as president of the National Alliance. Mrs. Dix thanked the ladies for their hearty reception of this announcement.

The Philanthropic News Report was given by Miss Conway, and was upon "Neighborhood Guilds," especially one in Forsyth Street, New York, of which Miss Conway is vice-president.

Mrs. Morse then introduced Mrs. Catlin, who, in response to a very general request, read a paper on the subject, "Wanted, for Unitarian Women, Training, Organization, Contact." Mrs. Catlin first told of a paper on "Millinery," read before a literary club recently, which showed that millinery is not a trade, but an art, a science, and based upon ethical principles.

A group of girls enter for the course of twelve lessons, from three classes: I. The Bread-winner; II. The Home Girl.; III. The Society Girl. At the end of the course, the bread-winner is ready to earn a comfortable living, the home girl to be a real helper, the society girl has learned something of what her luxuries represent. Striving for the perfection demanded of all, a mutual respect has been engendered. Through contact they have learned that girl nature is a good deal alike, having the same wants and aspirations. This illustration shows three wants of Unitarian women, and the methods of meeting them. The need of training was at the foundation. The failures of many of our public women are due to that lack. But the time has passed when any excuse can be offered for leaving our girls untrained, and nothing too severe can be said against parents or guardians who allow daughters or wards to drift into purposeless lives. But those whose time for special training has passed,—where shall they find their training school? Is it not in women's organizations? *Women's* organizations,—for alone we must work, without help, save from each other, till we are respected, and not tolerated, till we have proved ourselves competent beyond all question. Several illustrations showed the value of organizations as a means of voice-training, and of gaining accuracy and a knowledge of business method. But perhaps the best result of the millinery class was the levelling process inevitable to such association and training. It is impossible to level in the sense of "equalizing." There must be degrees of moral as well as of intellectual endowment. Only artificial barriers can come down. To this end mutual understanding is necessary, and women's clubs are a means to this end. Of comparatively recent date has been the recognition by Unitarian women of the value of organization. We have rather enjoyed an exclusive and isolated position, which we have been pleased to consider an elevated one. But the spirit of the age is capturing us, too; and we are making a practical application of our faith in the fatherhood of God and the brotherhood of man.

The subject for the day was "Careers."

I. The advantages and disadvantages of training in particular directions.

II. The danger of excelling and also of doing many things only moderately well.

III. How much should be sacrificed to one's chosen career? The paper was read by Mrs. Waller, who stated at the outset that she would speak of the career of the citizen in embryo, or of the training we give our children in school to equip them for the days to come, when they shall bear the burden and the heat of the day, and we shall stand aside and wish we had been wiser in our day and generation. Education is a means of developing the whole nature, intellectual, moral, and physical. There is an increasing demand, not only for men of knowledge, but for men of skill in every department of human activity.

The New Education, with its attention to the early childhood by means of kindergartens, and later by the introduction of manual training, was spoken of, both as regards its methods and results. Schools of pedagogy were also noticed. It was shown by several quotations that the ideas in the new system, so called, are by no means *new*, but very old; that we are just beginning to talk about them, but not yet to apply them. The question was asked of an eminent professor in one of the schools of pedagogy what impression his teaching had made upon our schools, say in New York. He replied, "We do not expect to make an immediate impression: we shall be satisfied if we revolutionize the profession of teaching any time within one hundred years."

But the slow progress of any reform is due to the clogging weight of public apathy. If we insisted that we would have the best and most progressive methods taught in the schools we support, both public and private, we should have them; and, if not in time for our children, our grandchildren would rise up and call us blessed.

In the general discussion, Mrs. D. W. Pond said that the word "career" was not a favorite with her, suggesting a race-course; that it was better to devote life to seeking to establish more just relations among men than seeking a career for one's self.

Miss Smith gave one of her personal experiences in teaching the freedmen, as illustrating the need of training for women, as spoken of by Mrs. Catlin.

Miss Viduad said that duty was usually so imperative that the question of a career could hardly be considered; that only a genius could and would break through all bonds, and be recognized as such.

Mrs. Brockway advocated doing one thing very well, and with the idea of a money return, but felt that, in order to do one thing very well, one must know how to do many things moderately well.

Mrs. Deering recited the poem "Longing"; and with singing a hymn and repeating the Lord's Prayer the meeting closed.

F. W. H.

Brooklyn, N.Y.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Committee on Fellowship of the National Conference of Unitarian and Other Christian Churches hereby make known that Rev. John Milton Scott of Sewickley, Pa., formerly a minister of the Baptist church, having asked to be admitted to the Unitarian fellowship, and having furnished satisfactory proof that he is well fitted to do good service in our ministry and is eminently worthy of our recognition, is hereby cordially commended to the confidence of our churches and the fellowship of our ministers.

J. F. MOORS, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

This certifies that we have examined the credentials of Rev. F. C. Davis, formerly a minister of the Independent Presbyterian church in England, and that we are satisfied of his fitness for the work of the Unitarian ministry. We therefore cordially commend him to the fellowship of our churches.

S. M. CROTHERS,
T. B. FORBUSH,
J. R. EFFINGER,
Western Committee of Fellowship.

Barre, Mass.—The Unity Club is carrying on a series of studies of "Spain and the Spanish Conquests in America."

Bangor, Me.—On the 18th of November Rev. Seth C. Beach was installed as pastor of the Independent Congregational Society here. Rev. J. H. Allen, D.D., preached the sermon. Others who took part in the service were Rev. J. A. Savage, Rev. J. C. Perkins, Rev. Amory Battles, Rev. J. L. Seward, and Rev. G. C. Cressey. The following hymn was written by Mr. Cressey for the occasion:—

HYMN.

From yonder star each throbbing ray
Its flight through trackless space began,
Ere mind had crowned the rising day
Or Nature brought her gifts to man.

So shines, O God, from depths unthought
Thy truth, eternal and sublime,
In noblest life of ages wrought
And thrilling in the heart of time.

Here may our every effort rest,
Here life and precept sweetly blend,
Thy truth in fulness to attest,
In love and power its cause defend.

Make deep and pure, O God, the springs
Whence streams reflect the light above,
While loud the call to labor rings,
And love is work and work is love.

Big Rapids, Mich.—Although laboring under many difficulties, our church is making gradual progress. The Sunday-school is well attended. The Ladies' Society, although not large, has been a great factor in taking care of all the incidental expenses of the church. A Unity Club has been organized, and is now in a flourishing condition. Its course of study is American history and certain of Emerson's essays; and it publishes the following attractive list of lecturers: Rev. Charles Fluhrer, Grand Rapids, Rev. C. S. Root, Grand Haven, Rev. Mila F. Tupper, Grand Rapids, Rev. Caroline Bartlett, Kalamazoo, Rev. W. D. Simonds, Battle Creek, and Mrs. E. R. Sunderland of Ann Arbor. It is hoped that the present effort to put this society upon a sure foundation will result in success.

Boston and Vicinity.—The continued strain of parish duties has compelled Rev. E. A. Horton to consider the necessity of resigning his eminently successful pastorate of the Second Church. Few people outside Mr. Horton's own parish have any idea of the immense amount of organizing work he has perfected within the last few years. A heavy debt has been paid off; and spiritually, socially, and financially Mr. Horton's has been the most thoroughly successful administration the Second Church has known. Flattering offers have been made to Mr. Horton to take charge of certain denominational work which would give him a complete change of occupation, and yet keep him still a leader in the city. His decision is awaited tremblingly by his parish and anxiously by a host of outside friends.

It would be greatly to be lamented if three of our leading Boston churches should at the same time be left pastorless. We hear,

however, that the Arlington Street Church have very wisely determined neither to candidate nor to allow their pulpit to remain unoccupied upon the departure for England of Dr. Herford, but have already invited Rev. Samuel Atkins Eliot (son of President Eliot of Harvard University), now settled at Denver, Col., to become their pastor. If Mr. Eliot accepts, as seems most likely, he will be the recipient of a hearty welcome from a very large circle of friends, who will be rejoiced to receive into Boston society so popular a young couple as Mr. Eliot and his most charming wife.

—The younger Unitarian clergy give a complimentary farewell dinner to Rev. Brooke Herford at the Vendome Tuesday, January 12. Tickets can be had upon application at the American Unitarian Association Rooms.

—Beginning Jan. 9, 1892, and continuing on successive Saturday afternoons, there will be given in Channing Hall, under the direction of the Unitarian Sunday School Society, a series of eight lectures on "The Study of the Bible." The topics and speakers are as follows: "The Old Testament as Literature," Rev. J. T. Bixby; "The Characters in the Old Testament," Rev. C. F. Dole; "The Teachings of the Hebrew Prophets," Rev. S. R. Calthrop; "Between the Testaments," Rev. T. R. Slicer; "The Synoptic Gospels in the Light of Modern Criticism," Rev. J. T. Sunderland; "The Historic and the Ideal Christ," Rev. C. C. Everett, D.D.; "Saint Paul and his Work," Rev. W. W. Fenn; "The Beginning of Christian History," Rev. E. E. Hale, D.D.

—Rev. E. E. Hale has issued a circular letter to the secretaries of conferences in Massachusetts, asking that some one in every conference shall mail him copies of all printed sermons, tracts, articles, announcements, even handbills, issued in the conference in connection with our religious work. Mr. Hale proposes to preserve and have classified this material for future historical reference.

Bridgewater, Mass.—A course of vesper lectures is being given this winter in the Unitarian church by its pastor, Rev. Thomas W. Brown, upon the following themes among others: "Christ in Modern History and Life"; "The Dramatic Element in the New Testament"; "The Debt of Religion to Science"; "The Relation of Music to Religion"; "Altruism"; "The Pulpit and the Press"; "What constitutes Heresy in Religion?" "On Manliness: What *is* it to be a Man?" "The Religion of the Body"; "How does a *True* Reverence manifest itself in the Spirit and in the Life?" "Col. Ingersoll and his Religious Position"; "On Art in its Relation to Religion"; Civilization as interpreted in the Light of our own Century"; "Ought we to seek to indoctrinate Others in Matters of Religious Belief?" These lectures thus far have been better attended than any which have previously been given for years in the same church.

Brighton, Mass.—The Unitarian Club held its regular meeting Thursday evening at the Faneuil House, where a most excellent supper was furnished by the landlady. The guests of the club were Rev. Messrs. W. H. Savage, B. R. Bulkeley, E. Nute, and W. W. Kent. A committee composed of the following gentlemen was elected to bring in nominations of officers for the ensuing year: Dr. Haynes and Messrs. Brown and Elliott. Mr. J. P. C. Winship was nominated and elected to represent the club on the Pastoral Committee.

The subject for discourse for the evening was "What the Average Man owes the State." The discussion was opened by the president, Hon. Bentley W. Warren, who urged in a few earnest and eloquent words the duty of the citizen to pay more attention to the work done by our State legislature.

Rev. Benjamin R. Bulkeley of Concord and Rev. W. H. Savage of Watertown also spoke. The president called on the different members of the club to speak, many of whom responded. The meeting was the very best the club has held.

—The ladies of the First Parish have just held a most successful fair. The interest aroused was apparent in the crowded attendance each night. Seven hundred dollars were cleared, which will go toward the new church building now in contemplation.

Brockton, Mass.—Rev. Arthur W. Littlefield of Wayland has accepted the call of the Unity Church Society here, and is to be installed at an early date.

Canton, Mass.—Sunday, December 20, Rev. Henry F. Jenks made an exchange with Rev. Mark B. Taylor of the "Orthodox Congregational" Church, and preached on "The Pilgrim Character." This is the fourth successive year that Mr. Jenks and Mr. Taylor have exchanged pulpits, apparently to the mutual satisfaction of their respective parishes.

Cincinnati, Ohio.—Many years ago a *paper* Ohio Conference was formed, which never went so far as to hold a meeting. It lately seemed to some of the scattered churches of that great State that the time had come to retrieve their reputation for masterly inactivity; and on Tuesday and Wednesday, December 8 and 9, delegates from Louisville, Toledo, Marietta, and the two Cincinnati churches, with several Universalist ministers as approving lookers-on, met in the First Congregational Church of Cincinnati and formed the Central States Conference, with the following officers: president, Rev. George A. Thayer of Cincinnati; vice-presidents, Rev. Charles J. K. Jones of Louisville and Rev. George H. Rice of Marietta; secretary and treasurer,

Rev. Allen G. Jennings of Toledo; directors, Rev. Frederick L. Hosmer of Cleveland, Jewett Palmer, Esq., of Marietta, A. G. Munn, Esq., of Louisville, Rev. E. A. Coil and Joseph Wilby, Esq., of Cincinnati, and Mrs. O. C. Baker of Toledo.

Though the working forces of the conference, like the little band of supernumeraries in a country theatre, had to appear often in different parts, the services of the two days were full of inspiration. "The Ideals of a Church of the Nineteenth Century concerning God, Man, and the Use of Creeds," were discussed, with striking force and interest, at the Tuesday evening meeting, by Messrs. Forbush, Jones, and Rice. On Wednesday morning Mr. Jennings urged that the time was propitious for establishing Unitarian churches in the large number of manufacturing cities of Ohio and Indiana, which are now wholly given over to Orthodoxy or Nothingarianism. But Mr. Forbush somewhat dampened the ardor of this proposal by saying that there was a lamentable dearth of suitable ministers to fill the new places. Without the guiding man (or woman) it would be in vain to start new societies.

Rev. Charles Jones was sure that the future belonged to the Unitarian denomination, and that our clear duty was to fit ourselves to occupy the land which the Lord our God had given us.

The formal paper of the day was Mr. Forbush's discourse upon "The Three Christianities," which, starting on the division of the primitive church between the ideas of Jesus, of the Jewish apostles, and of Paul, are still continued in the doctrines of the liberal church, with its emphasis upon simple trust in God and doing his will in common duty, and in the antithetic conceptions of the different branches of Orthodoxy, which insist upon ritual or ancient tradition as the Christian essentials.

On Wednesday evening services of recognition of the entrance of Rev. Elijah A. Coil upon the ministry of Unity Church were held in College Hall, where the society holds its Sunday worship.

Unhappily, Mr. Coil was in a sick-bed at the hour appointed for his installation; and the officiating ministers could only approve the union of the contracting parties without formally marrying them.

Rev. C. J. K. Jones preached the sermon upon "The Perpetual Revelation of God," and carried his hearers up to the high peaks of vision of spiritual things. Rev. T. B. Forbush set forth with frankness the duties and privileges of a church which is so fortunate as to secure a good minister; and Messrs. Rice, Jennings, and Thayer added their approving words to what had been so well said. G. A. T.

Davenport, Ia.—The new monthly paper, *Old and New*, published by the Unitarian church, shows the church to be active and prosperous. Davenport is represented in the Iowa State University at Iowa City by twenty-five students, and a canvas shows that more than half of the twenty-five who are members of any church are connected with the Davenport Unitarian church. It is a good sign for a church to be strong in young men.

Fair Haven, Mass.— The Unitarian church have voted to extend a call to Rev. Don C. Stevens, formerly pastor of the Unitarian church, Reading.

Geneseo, Ill.—All the various departments of the church are thriving. The congregations are large, while the Unity Club is doing very excellent work. The charities of the church are in a very healthy financial condition. The Sunday-school Christmas anniversary was a very gracious and beautiful service. A unique festival was given Christmas Eve when a dialogue written by Mrs. Grumbine was the occasion of much interest and pleasure, the point being the conversion by Santa Claus of an old brick chimney into presents for the children,—boxes of candy. Mr. Grumbine, the pastor, has written a short pamphlet on "Church Entertainments, New and Interesting," which, when published, will fill a long-felt want among the churches.

Helena, Mont.—The new Unitarian society here starts with unexpected vigor and strength. It has extended a call to Rev. J. H. Crooker, late of Madison, Wis., and, to the delight of all, he has accepted the call. With so able and experienced a leader, an influential future for the society seems assured.

Keene, N.H.—A meeting of the Keene Unitarian Club was held in the church parlor on December 9; and Rev. C. A. Staples of Lexington gave the address on the subject, "The Treatment of Criminals in Our Penal Institution." The paper was very forcible and convincing, and stirred a hearty response in the members. Several speakers from the club followed Mr. Staples, and agreed with him that great changes are necessary in our methods of treating criminals. The meeting was one of the best yet held by this club. About forty members were present.

Kendalville, Ind.—Rev. Allen G. Jennings of the Church of Our Father, Toledo, Ohio, gave a course of four sermons on "Religious Revolutions," at the People's Church, on December 14, 15, 16, and 17.

Khasi and Jaintia Hills, India.—The annual meetings of the Khasi Unitarians were held at Nongtalang (Jaintia Hills) on the 18th of October, 1891, in the new meeting-house recently built in the heart of the

village by the Nongtalang Unitarian brethren. Sermons were preached by U Shngai of Nongtalang and U Kissor Singh of Jowai to a good number of earnest hearers. The meetings were well attended, and the brethren were full of hope for the future of the "religion of God."

In the evening the business meeting was held, and we were exceedingly glad to hear that invitations were received by the Nongtalang brethren from many adjacent villages to go to them and "deliver their lands from error's chain," although the brethren have not been able to go to all these villages, being mostly cultivators.

The meeting resolved to communicate their sense of thankfulness to all Khasi Unitarians in the Hills, to Munshi Akbar Masih, Banda, N.W.P., and also to the Unitarians of America. The field is large, but the laborers are few. We feel thankful to God for everything he has done to us.

H. K. S.

Lynn, Mass.—Rev. S. B.. Stewart, who has been settled over the Unitarian church here for more than twenty-five years, has been compelled, through long-continued family afflictions, to seek an extended rest; and his resignation will take effect the coming summer.

Madison, Wis.—Rev. Henry C. McDougall was installed as pastor of the First Unitarian Church December 15. The sermon was delivered by Rev. W. W. Fenn of Chicago, the installation address by Hon. H. H. Giles of Madison. Rev. Sophie Gibb, Rev. H. T. Sechrist, and Rev. T. B. Forbush took part. Mr. McDougall enters upon his new duties with great encouragement. He has attained such an excellent record for "church-building" in the East that the highest hopes are entertained for his successful efforts here.

Midland, Mich.—Although without a settled pastor, and struggling with a considerable debt, the church here is going on bravely. The forenoon Sabbath-school session, which has been a special feature of this church for a number of years, is largely attended, not only by the children, but by the adults. The special festival days are always observed. This autumn's "harvest service" was an enjoyable one. The Unity Club is carrying on another year's work, and the ladies' society is, as ever, wide-awake and prosperous. It has responded to the late call for missionary funds by the Michigan Conference. A recent visit of the former pastor, Rev. L. R. Daniels, called out large audiences to three services. It is hoped that by another summer regular preaching services will be arranged for, either in connection with another parish or within itself.

Newport, R.I.—The ladies of the Channing Memorial Church have just had a sale of Christmas articles for the benefit of the Meadville Theological School, and raised $250 additional. The course of Sunday evening lectures upon "The Growth of the Christian Church," by the pastor, Rev. George W. Cutter, are being largely attended by persons of all denominations.

Northampton, Mass.—At a well-attended meeting of the Unitarian parish yesterday afternoon a unanimous call was extended to Rev. Frederick Gill to become pastor of that church. The meeting adjourned for a week to await an answer. Rev. Mr. Gill has preached for the people two or three times, and given general satisfaction. He is a graduate of Meadville Theological School and the Harvard Divinity School.

Peabody, Mass.—The first of a series of evening services to be held fortnightly was given at the Unitarian church December 27, and was largely attended. The services will comprise special musical selections and a lecture by the pastor on subjects relating to the higher criticism of the Bible. The topic last evening was "The Poetry of the Old Testament," and the next lecture in the course will be on "The Book of Psalms," to be given the first Sunday in January, the Christmas services interrupting the regular series.

Plainfield, N.J.—Rev. H. A. Woude has recently given a lecture at the Unitarian Rooms on "King Lear," which attracted much attention and was regarded as a fine interpretation of the play. Many passages were read with much skill and effect.

Sacramento, Cal.—A deep sorrow has come upon the home of Rev. C. P. Massey, and also upon the Unitarian church and the whole community, by the death of Mrs. Massey, a long-time resident of the city, a loving and faithful wife, a devoted mother, an active and earnest worker, not only in the church, but in many charities,—indeed, in nearly all the best movements going forward for the benefit of the community.

Salem, Mass.—In the death of Hon. N. A. Horton, editor of the Salem *Gazette*, we lose one of the most active and valuable workers in the Unitarian cause. Mr. Horton was for many years president of the Essex Conference. In early manhood he was superintendent of the Barton Square Sunday-school for fifteen years. He was president of the Liberal Club. He was a recognized leader everywhere, a brilliant and ready speaker, and a polished writer. His whole life and his every act gave practical expression to the earnest simplicity of his religious thought. Few lives leave behind such a wholesome flavor of clean, manly, Christian uprightness. Children always admired him for his bright good humor and merry, kindly words; and the whole community mourns with the bereaved family

who have so suddenly been deprived of the light of his loved face.

Seattle, Wash.—Mr. Joseph Shippen has a Bible Class at the Unitarian church, with between forty and fifty members.

St. Anthony Park, Minn.—A liberal church, called the Church of Our Father, has been established in this fine suburb, located midway between Minneapolis and St. Paul, and on November 29 a new house of worship erected by the society was dedicated. Rev. H. M. Simmons preached the sermon, and Messrs. Powers, Sample, and Crothers took part in the service. The church has a Sunday-school of over fifty members.

St. Cloud, Minn.—One of the latest of our church buildings was dedicated in October last. It is by far the roomiest Protestant structure in this thriving city of eight thousand people. There are all modern conveniences on the same floor with the church proper, which is 40 x 60 feet in area, furnished with cushioned chairs. The total cost has been $14,500, with the minister's study and parlor yet unfinished. The society was founded in the winter of 1887-88, and has taken a prominent position in the community.

St. Louis, Mo., Church of the Messiah.—Mr. Snyder being confined to his room with an attack of la grippe, Prof. J. K. Hosmer preached on the 13th. This is the second time in his ministry of twenty-two years that our pastor has failed to keep a pulpit engagement on account of sickness.
—At the November meeting of the Unitarian Club, Miss Hinchman of the Church of the Unity read the paper. Rev. H. L. Stevens of the Alton church gave the paper for December, on the topic "The Religious Element in our Literature."
—The Eliot Society held its monthly meeting for November on the 19th. The second of two papers on "Domestic Service," by Mrs. Stone, formed the special programme taken up after the reports of the standing committees and other regular business. The special topic for the December meeting is "How much Time should a Woman give to Matters Philanthropic and Charitable outside her Home?"
—The first social event of the church season was a very enjoyable gathering given under the direction of the ladies of the Social Committee on the evening of the 9th. The chapel and study adjoining were transformed into elegant reception-rooms, and a novelty in our refreshment service was introduced by two tables from which were served by young lady members steaming tea, coffee, and chocolate, with the usual accessories. Among the decorations of the rooms nothing was more attractive than these tables, with pretty china, linen, lamps, flowers, and the busy girls in dainty gowns and matronly airs serving their toothsome wares.
—The chapel at the Mission House has been refinished, and presented a fresh and cheerful appearance on the occasion of the Thanksgiving service of the Sunday-school. There are forty children in the Mission Home.
—Mr. Snyder preached on Thanksgiving to the First Regiment Missouri Militia, of which he is chaplain, a sermon on "The Roman Soldier at Pompeii." The congregation included, besides the militia, Gov. Frances and staff, a large number of the parishioners, and many strangers. The church was handsomely decorated, and the newly finished and carpeted interior presented a very attractive appearance.

St. Paul, Minn.—The young people of our society have formed a guild, and will make themselves felt in the work of the church. Mr. Crothers's Bible Class, which meets each Sunday after the service, is large and interested, old and young being found in its membership.
The Sunday-school has grown also; and Mr. Learned's lessons are being studied by the older classes with enjoyment and profit. A series of sermons preached by our minister on alternate Sundays, on "Our Debt to the Different Forms of Christianity," is attracting wide interest. The first was upon "Catholicism," the second "Calvinism," and the third "Methodism."

Toledo, Ohio.—The congregations at the Church of Our Father have been larger this season than ever before.

Washington, D.C.—The Unitarian church here has been holding a fair, and has cleared $420 for its kindergartens.

West Somerville, Mass.—The Second Unitarian Society has just held a very successful fair in Clarendon Hall. Entertainments were given, and the whole was very successful, both from an artistic and financial standpoint. The pastor has just completed a course of evening lectures on "The Labor Problem."

UNITARIAN MISSIONARY WORK IN CENTRAL ILLINOIS.

Rev. Jasper L. Douthit has recently printed in a small pamphlet an account of his missionary work in Shelbyville, Ill., and vicinity. From it we take a few facts. Says Mr. Douthit:—

During my labors in Central and Southern Illinois, under the auspices of the American Unitarian Association, I have been enabled to organize five Christian congregations within twenty-five miles of Shelbyville. This includes Unity Church, Mattoon, to

which I have not ministered regularly for years past, and includes also the congregations at Mode and Sylvan, ten and seven miles distant from Shelbyville, in the farming districts. These last I was compelled to abandon for lack of strength and support, and most of the members have moved away or gone into other churches.

We have built in this mission four church edifices. Two of these are very substantial brick structures, costing the one $5,000 and the other $10,000, and two of wood, costing $800 and $1,500 each. And this summer we have built and have *ready to dedicate a fifth church.* This is of wood, neatly finished, and all paid for, and will comfortably seat two hundred people. Last year, by the helping hands of kind neighbors and poor laboring men, we built at Lithia Springs a large shed, supported by posts or pillars (called a "tabernacle"), that affords seats for twelve hundred or more. I hold services here occasionally during the warm season. During the past summer we held here an "encampment," as we called it, of ten days, in which we had many eminent speakers from several different States, speaking upon temperance, social purity, and many other subjects of social, political, and moral reform.

The paper which I have established, *Our Best Words Weekly*, is devoted to practical religion in the home, in business, and in politics, including temperance. It is managed by my eldest son, and my wife and youngest son assist me in editing it. The work which I give to the paper I find in an important degree a help in preparation for my pulpit. The printing plant was given me by leading Unitarians of the country for the special purpose of helping me to do temperance work. My first small press, costing $400, was paid for by Drs. James Freeman Clarke, Henry W. Foote, William G. Eliot, and others. Later, Mr. George Partridge of St. Louis, at the suggestion of Dr. Eliot, gave me $600 to buy my larger press, on which my weekly is now printed. This last press was given for the express purpose of advocating prohibition of the liquor traffic. One of the last letters Dr. Eliot wrote me before his death was to enclose a sum of money to help circulate *Our Best Words*, and to say: "Go on with the paper. If for no other reason, it is worth all that it costs for its aid to the temperance reform."

When the paper was started, there were six liquor saloons in Shelbyville, each paying a $1,000 license yearly, and drunkenness and street fights were every-day occurrences, murders were frequent, gambling dens were connected with the saloons, our jail was full, and our courts were largely occupied with criminal cases. Now, after four years of struggle, the saloons are gone. *Our Best Words* has for its office the room occupied by one of the largest and worst of them all. At the time of our county fair and at other times I have seen thousands of persons on our streets, and not an intoxicated man among them. Our jail is nearly empty, and our criminal docket small. Now, the wages our workingmen used to pay to the saloons goes to make their families comfortable. Virtue, temperance, morality, public and private, and practical Christianity have made a great advance in all this region.

The approximate number of persons received into church membership, under my ministry in this vicinity, is six hundred, of children christened one hundred and twenty-five, of funerals attended three hundred, and marriage ceremonies performed two hundred and fifty, during the last fifteen years.

There have come up from these congregations, out of the rural districts, six persons —five men and one woman—who are now ordained ministers of the gospel. Two of these are graduates of Meadville, and now pastors of Unitarian congregations; and there is another young man from here in the Meadville School, and another woman of national reputation for her philanthropic and gospel temperance labors who is now waiting for ordination to the Unitarian Christian ministry.

I have printed and circulated at my own expense ten thousand and more copies of tracts, such as "The Creeds or Christ," and "What Unitarians believe and What they do not believe." I have also circulated a large number of tracts issued by the American Unitarian Association. These I have scattered by hand, and also through the post-office. In fact, my wife and I have carried on a post-office mission most of these years. Doctrinal words have been circulated in this way, while I have tried to preach mostly practical morals and religion in every-day life.

When I began work here, Unitarianism was everywhere spoken against, and most churches were closed against me. Now I am welcomed to preach in most of the churches of this county, and scarcely do I ever hear any unkind criticism of Unitarian Christianity.

I have not been away from home for a vacation for ten years, and have not omitted regular services on Sunday more than once or twice each year.

With thankful heart for all the willing hands at home and abroad that have aided me in my efforts to help establish Christ's kingdom on earth, and with regret that I could not do more and better,

I am, sincerely,

J. L. Douthit.

Shelbyville, Ill., Oct. 10, 1891.

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